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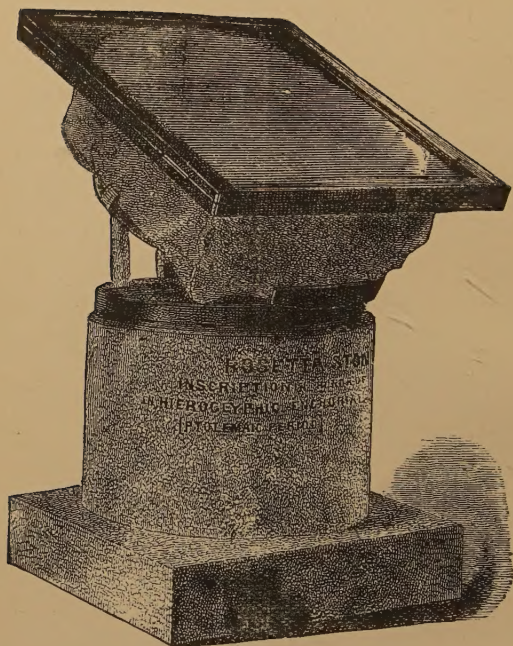
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THE ROSETTA STONE,
Now in the Egyptian Room at the British Museum, London.

Fragment of the Rosetta Stone showing the top portion of the inscription in three columns: Hieroglyphic, Demotic, and Greek.

Fragment of the Rosetta Stone showing the bottom portion of the inscription in three columns: Hieroglyphic, Demotic, and Greek.

Inscriptions on the Rosetta Stone in Greek, Demotic, and Hieroglyphic.



*The Original, and most
admirable work. No room for doubt.*

THE BOOK DIVINE;

OR,

HOW DO I KNOW THE BIBLE IS
THE WORD OF GOD?

BY

JACOB EMBURY PRICE

~~AMERICAN LIBRARY~~

~~THEOLOGICAL~~

~~THEOLOGICAL SEMINARY~~

NEW YORK: HUNT & EATON

CINCINNATI: CRANSTON & STOWE

1889

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TO MY DEAR PEOPLE,
LOYAL AND DEVOTED,
THE FIRST METHODIST EPISCOPAL CHURCH
OF
SCRANTON, PA.,
THIS LITTLE VOLUME IS AFFECTIONATELY
Dedicated.

CONTENTS.

	PAGE
INTRODUCTION.....	9
LECTURE I.	
History—Made, Persecuted, Preserved.....	17
LECTURE II.	
Unity amid Variety—Forty Writers, but One Book....	39
LECTURE III.	
Harmony with Profane History—Institutions, Monuments, Unburied Cities.....	61
LECTURE IV.	
Harmony with Physical Science—Astronomy, Geology, etc.....	95
LECTURE V.	
The Prophetic Element—A Badge of Divinity.....	135
LECTURE VI.	
The Central Person and Life—Jesus Christ.....	161
APPENDIX.....	189

INTRODUCTION.

THE subject of this little volume we regard as one of vast importance at this time. Doubtless the remarkable progress of philosophical and scientific thought and the application of critical inquiry which the last half century has witnessed have embarrassed some of the arguments and still more of the statements once employed in the defense of Christianity. It is equally true, however, that this same critical investigation and the marvelous advance of knowledge have, on the one hand, suggested new and unanswerable arguments for the divinity of the book, and, on the other, furnished rich material for a stronger re-statement than was ever before made of certain arguments formerly employed.

That this "change of front"—this adaptation to the new order of things—indicates, not weakness, but strength, on the part of the Christian system itself, needs no reasoning for the thoughtful mind. This characteristic has been well stated by Row, in his Bampton Lectures, who says: "The Great

Teacher affirms that it is the duty of every subordinate teacher of his Gospel to bring out of his treasures things both new and old. Not the old only; for then progress would be impossible. Not the new only; for this would destroy that principle of continuity by which the works of God are linked together; but the new in union with the old, and the old in union with the new. Such a union it is the special glory of Christianity to have effected." And again: "Such a religion must be capable of presenting itself, not in a single and unvarying aspect, but in a manifold and varying one; and consequently the mode of exhibiting its claims which was fitted to one aspect of thought must become unsuited to another, rendering it necessary that we should bring the new as well as the old out of our treasures."

It is safe to assert that the sharp conflict of the last three decades has only served to bring more clearly into the light the granite foundations upon which the Christian faith abides. Some questions, the defenders of the word will claim, have been so completely settled that they can never be re-opened.

There is danger, however, that Christian teachers with ample facilities and time to study for

themselves the Christian evidences, and becoming assured that there is no real occasion for doubt as to the inspiration of the Scriptures, may overlook the importance of presenting these evidences in popular form for the ready use of our busy age. Recently Rev. Joseph Cook remarked that the peril of our age lay not in the lack of satisfactory and overwhelmingly conclusive evidence for the divinity of the Scriptures, but rather in the failure of teachers to bring this evidence to the attention of their hearers.

Besides, a deadly form of skepticism is far more prevalent to-day than any but close observers will admit. It is a species of filtered agnosticism. The dreary doubts of certain scientific speculators have found their way into our literature and into the casual conversation on the street and in places of business. Men who know nothing of the discussions which in physical and mental science have given rise to agnosticism have yet unconsciously become disciples to the new philosophy. With an indifference that is really alarming they hesitate not to declare that no one knows the Bible is divine ; and since all is mere speculation each is at liberty to accept or reject for himself the teachings of Christianity.

This is the new doubt, and is distinguished

from the old in that, not content with denying part, it sweeps every thing aside. It does not contend with an angry God; it knows *no* God. It does not contend about eternal punishment; it knows *no* hell and *no* heaven. And this new doubt is remarkably devitalizing; "it puts a quicksand under every step; it ungirds the faculties so that they no longer work to any end; it undermines purpose and inspiration, and leaves no path for the feet but aimless desire or native instinct—life a maze, the heavens empty, the solid world the only reality." The new theology and the new doubt have appeared together. Are they related?

This volume is composed of a series of Sunday evening lectures delivered in the course of ordinary religious services. They were delivered for the greater part extemporaneously and reported stenographically. This will account for occasional passages of direct religious address as well as for the general style of utterance.

The responsibility for their publication after delivery must rest largely with the official board who made the formal request and with the many friends who with much personal solicitation have asked the same. It has been the more easy to yield to this request because so many of the younger members of the congregation, as well as

the business and professional men in middle life, and even a number of aged Christian disciples have given the most gratifying assurances that from this series they have derived light and help.

We need hardly say that these lectures are not designed as a new or original contribution to the literature of Christian evidences, nor were they prepared for the edification of scholars already proficient in this department of study. Rather are they intended as a popular presentation of some of the results of reliable scholarship in this field. If here and there the speaker has been tempted to utterances of familiar freedom it must be remembered that he stood in the presence of as appreciative and sympathetic an audience as any man is privileged to address.

It would be impossible to name all the authorities consulted in the preparation of these lectures. Besides authors duly acknowledged in quotation the leading authorities in archæology and natural science have been carefully consulted, many of them extensively and critically studied, but no effort has been made to accredit any one author with facts which are the common property of all.

In giving this little volume to the press it is with the earnest hope and devout prayer that only helpfulness will attend its reading. We have

neither time nor energy to waste upon the dishonest skeptic. In all kindness and in real sorrow we must say of such an one what is written of "a man wise in his own conceit"—"there is more hope of a fool than of him."

But for the honest doubter we have profoundest sympathy. The "sad, frightened cries" of men who long to believe but cannot should stir the heart of the true believer not to resentment but to the proffer of practical help. Neither a supercilious pity for unbelief nor a fierce and heartless declaration of the truth that "he that believeth not shall be damned" will materially help the case of a doubting Thomas. If Christ, in his infinite patience and gentleness, showed the print of the nails and the wound of the spear to him who "would not believe" because he could not, we do wisely to imitate our Lord. And it may be we shall discover that many of these doubting souls are not wanting in beautiful loyalty to the Master. We do well to remember that it was this same Thomas who, when Christ proposed a return from Perea, said: "Let us also go with him that we may die with him!"

If only we can help the skeptic to a vision of the truth it will prove his eternal enrichment. If only the doubter can come to stand, with

Thomas, in the very presence of the Christ, he is safe.

For, as Munger in his *Appeal to Life* has well said: "The vision of Christ, set in the full light of all revelation, enkindles the whole nature. The deeps of God call to the deeps within us. Then we are ready to take up the cross and follow him to death ; then we are ready to lose all that we may win him."

JACOB EMBURY PRICE.

"Holy men of God spake as they were moved by the Holy Ghost."—2 Peter i, 21.

"The Bible must be its own vindicator. Not because our fathers believed in it ; not because it has a romantic history ; not because of priestly exhortation ; but because of its own power to enlighten the mind, to bless the heart, to elevate life, and destroy the power of death must the Bible be held first in our love and highest in our veneration."—*Joseph Parker*.

"The Bible is a window in this prison of hope through which we look into eternity."—*Dwight*.

"There never was found in any age of the world either religion or law that did so exalt the public good as the Bible."—*Bacon*.

THE BOOK DIVINE.

I.

The Bible—Its History : Made, Persecuted,
Preserved, Studied, Loved.

SIX hundred years were required for the building of the Cathedral at Cologne, but for combined symmetry and majesty this is the noblest specimen of Gothic architecture in the world. Sixteen hundred years were required for the preparation of the The Supreme Book. Bible, but among all literature and all books of the world this stands unequaled and unrivaled, and well deserves its title of pre-eminence—The Book. The truth which it bears “sheds so much illumination upon things human and divine that long ago the Psalmist said : ‘Thy word is a lamp unto my feet, and a light unto my path.’”

The Bible is an arsenal where the Christian warrior may find every sort of weapon suited to spiritual conflict. It is a granary Its Marvelous Adaptation. whence the disciple may derive the finest wheat

for his spiritual sustenance. It is a temple whose beauty and magnificence inspire with awe and enkindle devotion.

The well-known summary of its characteristics by John Locke is forcible:

"It has God for its author, eternity for its object, salvation for its end, and truth, without any admixture of error, for its subject-matter."

Theodore Parker has well described its universality:

"The Bible goes equally to the cottage of the plain man and the palace of the king. It is woven into literature and it colors the talk of the street. The bark of the merchant cannot sail to sea without it. No ship of war goes to the conflict but the Bible is there. It enters men's closets, mingling in all grief and cheerfulness of life."

Its place in literature is well given by Milton:

"There are no songs comparable to the songs of Zion, no orations like those of the prophets, and no politics like those which the Scriptures teach."

The mere superiority of this book to all other books is, however, of little importance when compared with its astounding claim to a divine origin. The stupendous significance of this claim lies in the unavoidable inference that if the Bible be divine we are compelled

Its Significant
Claim.

by every obligation and interest to obey its precepts, accept its salvation, appropriate its promises, and strive to gain its heaven. But this remarkable claim must be established by satisfactory evidence ; no man can be asked to accept it simply "on faith."

The book itself may contain many mysteries—many things "hard to be understood" or even wholly inexplicable. It may even appoint faith as the condition for receiving its chief truths. This would be only the counterpart of God's work in nature.

"Never a daisy that grows but a mystery guideth the growing,
Never a river that flows but a majesty scepters the flowing."

There is mystery in the unfolding flower, and in the flying storm, and in the thousand processes of the material world. Our life is begirt with mystery. And so we should even expect the book of revelation to correspond in this particular with the book of nature. But the Bible, coming to us as a divine revelation, freighted with its heaven-born messages of duty, must be so engirdled with evidence of its divine origin as to satisfy the reason of the honest investigator. And this has ever been God's method.

Mysteries Expected.

Evidences also Expected.

The legal dispensation under Moses was inaugurated by a most convincing display of power. Later the prophetic dispensation, beginning really with Elijah, was marked with many miracles. And when Christ came he compelled men to recognize his divine mission by healing the sick and doing many wonderful works.

So the Christian believer rejoices to-day that the inspiration of the Scriptures rests upon granite foundations which are clearly discoverable to the eye of reason. In this age of thought the evidences that appeal to us in confirmation of the supernatural character of the Bible are not miracles, which were so admirably adapted to earlier ages, and which have been called "the swaddling-clothes of the early Church." Whether the idea imbedded in this forcible phrase be in accord with the truth or not, certain it is that in our day we must look to other sources of evidence than to such miracles as those with which our Saviour compelled men in his ministry to recognize him as the Christ of God.

In this series of lectures we propose to point out a few of the indisputable proofs for the inspiration of the book. We only ask for close attention, honest, impartial investigation, and we promise to furnish facts and argu-

Object of these
Lectures.

ments which, limited as they are in comparison with the number easily accessible, will be sufficient reply to the honest inquiry, "How do I know the Bible is the word of God?"

In this study we have a lively interest, for the book stands alone in its revelations. If it be not from God then we are without a clear revelation on certain great questions of human destiny. Put out this light, and all is darkness. Quench this fount of life, and the trees of righteousness wither, the flowers of Eden fade, and the "river of God is dried in all its streams."

In this introductory lecture we are concerned chiefly with the history of the word, History. and shall view the Bible as made, persecuted, preserved, studied, and loved.

First of all, then, we may notice how the Bible was made. "God, at sundry times and in divers manners, spake in time past The Bible
Made by
Inspiration. unto the fathers by the prophets;" "Holy men of God spake as they were moved by the Holy Ghost;" these and kindred utterances assert the claim of inspiration. Two elements, the divine and the human, enter into the making of this book. Two forces must be recognized—a divine thinker and a human writer. Whether in the process of inspiration the thought was directly communicated to the

human soul, or whether under the operation of supernatural influences the human soul was elevated to the plane where the truth might be easily seen, appears not to be determined.

The theory of verbal inspiration—a control of the mind of the prophet or writer so strict as to dictate the choice of words and phrases—has slender support in our day. But of this we may be certain: that God would so guard the instrument, his chosen servant, as to prevent the intrusion of error into the revelation of truth which he gives to his children.

One of the results of this inspiration is the fact
No Substan-
 tial Loss in
 Translation. that the Bible does not suffer loss of beauty or majesty in translation. Take any great poem, if you will—the work of the loftiest poetic genius—and every scholar knows how sadly it fares with such a production in translation. The beauty is marred, the symmetry is gone, the spell of genius is broken. Our myriad-minded Shakespeare loses in force and beauty when carried over into the German tongue. Dante must be read in the Italian if one would catch the full flow of his genius. Men have tried in vain to translate the immortal creations of Homer; the old blind bard sternly refuses to tell his story except in his chosen tongue. But the Bible does not

suffer materially by faithful translation. What could be more sublime or majestic than the lofty poetry of the book of Job as found in our English version? Tell me, if you will, where can you find in all the realms of literature a song more true and sweet, a poem more truly sublime and beautiful than the Twenty-third Psalm?—which has been called the “Nightingale of the Psalms,” because it oft sings its song of comfort for the sorrowing in the night of their affliction. And yet this song was written originally in the Hebrew tongue. The differences indicated are marked, and the reason is obvious: all these human writers rely much upon the structure of the poem and its rhythmic music, as well as the play upon words and phrases.

Now, all this is lost in translation. But the Bible is pregnant with thought, surcharged with divine truth, and that *truth*, independent of its form of expression, carries with it its own sublimity. Its supernal grandeur is in its great ideas, its god-like thoughts, its heaven-revealed truths; and so, its beauty undimmed, its strength unimpaired by translation, it walks with kingly majesty, with undisputed supremacy through all lands, and through all tongues, as the supreme THOUGHT, the unapproachable BEAUTY, the one great BOOK OF GOD.

One word of caution may here be helpful: “All

Scripture is given by inspiration"—the writing of the book is through supernatural power.

A Word of
Caution.

But observe, not every doctrine or statement herein written is inspired. A writer may be divinely inspired, and so divinely guided to report correctly and truthfully the utterances of some speaker, but those utterances may contain false doctrine. The writer of the book of Job is divinely inspired to write the utterances of Satan and the addresses of Job's friends, but those utterances contain much that is false. This important point is often overlooked in quotation. The dishonest skeptic may triumphantly declare the Bible is authority for the statement: "There is no God;" but read further and we find: "The fool hath said in his heart, there is no God."

Now, as men were moved by the Holy Ghost they both spoke and committed to writing the truth which they received. The art of alphabetical writing was early known to the Hebrews. This was a very ancient art. Wilkinson says: "Papyri are of the most ancient Pharaonic periods, and the same mode of writing on them is shown from the sculptures to have been common in the age of Cheops, the builder of the great pyramid." Josephus mentions Mochus as a writer of Phenician history,

The Art of
Alphabetical
Writing.

and Strabo says Mochus lived before the Trojan war. "Records kept in the temple," written upon skin, are mentioned in the time of the Eighteenth Dynasty of Egypt—the age of Moses. Harman, in his introduction, says : "When Joshua subdued the land of Canaan he found a city there called Kirjath-Sepher, *city of the book or books*. That the Israelites made use of writing in Egypt is shown by their officers being called *Shoterim*, scribes, from *shatar*, to write."

Writing material consisted chiefly of papyri, made from a plant that grew in lower Egypt, but skins of animals were also employed. According to high authority the papyrus employed for sacred writings was about thirteen inches wide, the length varying from a few inches to even sixty feet, and one specimen in the museum at Turin is a hundred and forty-four feet long.

Thus were the Scriptures prepared. God inspired, breathed into human minds, his truth, and men committed to writing that truth for the ages to come. At sundry times through sixteen hundred years God inspired and men wrote, and thus the Bible was made.

To one important fact we must call attention in passing : This Bible was *made in the East*. Now, as regards modes of thought, mental tastes, and

habitudes, there are marked differences between the Oriental and the Occidental mind. The Bible Made in the Orient. The literatures that thrill and fire our western nations fail to stir the mind of the East. Books written in the East do not feed and rouse our thought, but appear to us diluted and weak, or strangely exotic. But the Bible, made in the East, is at home in every land. Written in the Orient, and for the most part within a very limited geographical area, its style and its subject-matter alike have captivated the thought of Europe and America. Its psalms and lyrics, first sung by Hebrew bards in the Perean desert, or among the hills of Palestine, make sweetest music for us in these far away American homes, kindling the imagination of the youth and comforting the heart of the aged, bringing good cheer to the living and solace to the dying, and that, too, in the same measure whether in the palaces of our cities or in the cabins on our prairies.

The explanation of this remarkable phenomenon is found in the inspiration of the book. God, the author of the human mind, whether it unfolds in Palestine, in India, or in Europe, has revealed truths that are world-wide, truths that are essential to humanity, and he who knows so well the avenues of approach to the human soul has so pre-

sented his word as to win for it a ready access to all human intellects. If God has embodied a clear revelation in this book we may readily believe it would be in truths adapted to the needs of all his children, whether they be Jews or Gentiles, Celts or Teutons.

The next point we should notice in the history of the book is its persecution. The Bible came and laid its holy laws Persecution of the Book. athwart the pathway of human passion. It prescribed limits to human indulgence. It reared lofty standards for human living. Accordingly it has met with fierce opposition.

This was not so much so before Christ came, for many reasons ; chiefly because the Jewish people were religionists and revered their Scriptures. Still, even among its best friends the good book was threatened with destruction. The rabbins covered over the law by their comments and quibbles until they had well-nigh hid its plain truths from sight.

When the Bible stepped forth from the narrow confines of Palestine and entered the Gentile world, then began a history of persecution such as no other book has ever encountered. Emperors hated it, and determined to destroy it. Legislative bodies resolved to suppress it. Royal edicts roused the wrath of the people against it. It was

burned in the flames, drowned in the sea, buried in the earth, torn into fragments, and banished by imperial proclamation. Those who believed in it were forbidden to read its sacred pages, and for doing so they were burned at the stake, hurried into the amphitheater to be confronted by wild beasts, maimed, sawn asunder, hacked to pieces, cast into caldrons of boiling oil, and tortured by every conceivable device that hellish malignity could invent. Ten terrible seasons of persecution against Christians, in which hundreds of thousands were slain, preceded the formal conversion of the Roman Empire to Christianity. But when, through the casting of the ballots by the Roman Senate, the empire was declared Christian, the Bible was imperiled as never before. Now began the most serious perversions of its teachings. Later the book was withheld from the common people. The clergy declared that they alone could read and interpret it, and so the Roman pontiffs entered upon a fierce and prolonged war against the study of the book by any except the priests.

The hot-blooded assaults made by French atheists, English infidels, and American unbelievers are all too recent to need recapitulation. The sharp crack of the needle-guns and the ominous roar of the Gatling guns of modern criticism, both

prepared in the arsenals and trained by the hands of German rationalists, have added to the noise of the conflict, besides bringing terror to any but stout hearts among the defenders of the faith.

The Bible, revealing God's law, declaring his awful holiness and majesty, and condemning human sin, has been persecuted a million-fold more than is true of any other book. Against the immovable foundations of this word—God's Eddy-stone Light—the infuriate passions of wicked men, the cunning malice and gigantic forces of mighty rulers, as so many maddened billows, have wildly surged for nearly two thousand years, yet in vain. The sea of human opinion has been kept full of foam ; the rock itself remains unmoved, and bears aloft the light which flings its white radiance far and wide to guide the storm-tossed sailor safely home.

But this anticipates our next thought ; namely, that the Bible has been preserved. This was effected, in God's providence, by varied means and in many ways, and first of all by the devotion of the Hebrews. They were scrupulously careful of their Scriptures. The copyist was under strictest rules. Every line, every word, every letter was counted to guard against error. Before seating himself to his sacred task he must

The Bible
Preserved.

prepare for it by certain ablutions. Thus, in the absence of printing, copies were made with scrupulous, reverential care.

Besides, the many versions, translations from the Hebrew into other tongues, as the Many Versions. Septuagint (Greek), the Targums (Chaldee), the Peshito (Syriac), prove by their agreement with the Hebrew that there has been no serious corruption of the sacred writings.

Again, by the rapid spread of Christianity in the early centuries the Scriptures were very widely disseminated. Thus it resulted that, when a fierce persecution in one country destroyed nearly every copy of the precious word to be found there, in another country numerous copies were still in existence.

Further, the jealousy of rival sects was a constant force operating to prevent any corruption of the word. Under the electric glare of sectarian scrutiny any change, even the slightest, would hardly escape detection.

Again, in times of persecution, when those who owned copies of portions of the book The Word Memorized. dare not carry them to their places of worship, as they assembled in some cavern or in some dark ravine to "raise the perilous psalm," they were accustomed to assign to different per-

sons diverse portions of the word to be memorized. And in their worship when the Twenty third Psalm was asked for it was not read, but one arose and began repeating, "The Lord is my shepherd, I shall not want." Or, if for the comfort of these persecuted disciples the fourteenth chapter of John's gospel was desired, another repeated the words of our Saviour : "Let not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions." And thus it is said that had every manuscript been destroyed the entire Bible could have been faithfully reproduced many times over by those who had guarded against such a possible calamity, through carefully treasuring the word in their memory.

By many ingenious devices, too, in those days of persecution were copies of the book preserved. A single illustration must suffice. When the officers were seen approaching the house to institute a thorough search for the Bible which the family were said to have, the good Christian housewife chanced to be engaged in making bread. Sorely alarmed, she seized the holy book, and pressing it into the heart of the great batch of dough covered it over smoothly and hurriedly, and, placing the dough in a huge pan, thrust it into the oven. The careful search failed

Ingenious
Devices.

to discover the hidden treasure, and the officers departed. The huge loaf was baked, then broken open, and the Bible thus preserved was brought to this country in after years, and at last accounts was in possession of a family in Lucas County, in the State of Ohio, having proved to be the bread of life to many a hungry soul. In many similar ways did the precious volume narrowly escape being wrested from the hands of its friends.

Strange as it may at first thought appear, it is unquestionably true that the Bible has
The Death of Languages. been largely preserved by the death of the languages in which it was written. Had these languages continued as living tongues they would have been subject to those changes in the meaning of words which is a constant characteristic of living tongues. In this respect human life and linguistic life are similar. So long as a vital, formative energy is at work particles of the body are becoming effete and are being cast off. We could not live if we did not literally die daily. Dr. Draper has well defined death as "a cessation of dying." So with languages. While living they are subject to the law of change; they are perpetually "sloughing off" rejected words, and forming old words into new meanings. Only dead languages know no change.

English language furnishes us striking illustrations of the altered significance of words. The word "imp," though now a contemptuous term, was once a name of dignity and honor, and Spenser, who wrote in 1553-1599, addresses the muses thus respectfully :

"Ye sacred imps that on Parnasso dwell!"

And, according to the French, more than one epitaph of ancient nobility begins in dignified language : "*Here lies that noble imp.*"

Gascoigne, who wrote in 1530-1577, commences a solemn poem with a respectful address to Abraham's descendants thus :

"O Israel, O household of the Lord,
O Abraham's brats, O brood of blessed seed!"

The poet intended nothing disrespectful, for in that day the word "brat" was not in any sense contemptuous.

"Miscreant" originally meant, not a base coward, but an unbeliever in the doctrines of the Roman Catholic Church.

Now these examples must suffice to show the danger incurred by a revelation of truth if the languages in which it is written remain living tongues. But if these languages when once they had received the revelation could become dead,

and so have the meanings of their words permanently fixed, the truth revealed could be handed on without modification to succeeding centuries. And this is precisely what happened.

The Hebrew language was admirably adapted to the spiritual childhood of the chosen people, and for the expression of religious devotion. Yet

The Hebrew
and the Greek
Contrasted. in comparison with other tongues,

notably the Greek, it did not deserve to live, and its death can be readily understood from the dispersion of the Jews, and other causes. But the Greek language—in which the New Testament was written—was admirably adapted to the needs of a highly cultured and growing civilization. The Greek was indeed a remarkable tongue. We would not disparage the Hebrew language. It had great strength as well as simplicity, and was well fitted to the expression of the sublime and the majestic. But for the purposes of a higher culture in poetry or in philosophy, and for the purposes of a full, clear revelation, calling for precision and exactness, the Greek far excelled any language ever known, save possibly our modern English. “The Greek language,” says Dr. Briggs, “is the beautiful flower, the elegant jewel, the most finished masterpiece of Indo-Germanic thought.” Now this language,

tested by the law of "the survival of the fittest," ought to have lived. But for reasons hitherto undiscoverable to our best philologists it became a dead language. Soon as this noble language, developed through centuries of progress for its divinely chosen work, had received its sacred trust it went to its grave. Soon as the footprints of the Almighty Christ had been traced in this plastic speech it hardened into rock, and there it remains forever. Thus by the death of these ancient languages God has preserved his word.

The numerous manuscripts transmitted—of which there are thirteen hundred and sixty-four of the Old Testament in exist-^{Numerous Manuscripts.}ence—furnished checks by which the mistakes of a copyist in a letter or word may be determined. Josephus gives a list of the books in the canon of the Old Testament which corresponds with our own. Besides, the New Testament contains some two hundred quotations from the Old. The New Testament, it is claimed, can be readily reproduced from the ecclesiastical writings of the first six centuries after Christ. Lord Hales, of England, says: "I heard this statement made, and as I knew that I possessed all the extant Fathers of the second and third centuries, I commenced the search, and up to this time (two

months after he began the experiment) I have found the entire New Testament, all but eleven verses."

Thus in manifold ways has the word been preserved in its integrity and purity.

But haste compels us to only touch upon the other two points in our historical outline. The Bible has been studied more than any other book. It was made the constant theme of investigation and discussion by the Jewish rabbins. It has attracted the attention of the finest scholars and the ablest thinkers of the Christian centuries. It is read by the peasant and the miner, by the sailor and the soldier, by the child in the nursery, and the statesman in his study. The libraries of Christendom contain far more books, it is safe to assert, upon the Bible and biblical themes than upon any other subject. Sculpture and painting, poetry and music have not always lingered in the vale of Tempe, or on the heights of Parnassus, but have journeyed both for their theme and for their inspiration unto Mount Zion.

Finally, the Bible has been loved to an extent and degree not true of any other book. It is loved to-day by devout Jew and converted Gentile. The martyrs loved it and died for it.

Luther loved it, and faced the august assembly at Worms for its sake. Augustine and Knox, Calvin and Wesley, Fletcher and Bunyan, Wilberforce and Cromwell, the saintly Madame de Guyon, and a host of holy men and women, the brightest and best spirits the world has known, have loved this sacred volume with a love stronger than death. But we conclude with the touching memorial of affection which we found traced upon the fly-leaf of an old Bible, sacredly treasured by a family descended from an honored Irish ancestry, and which may serve to express in poetic figure the love that stirs the great heart of Christendom toward this holy book :

“Were all the seas one chrysolite,
The earth a golden ball,
And diamonds all the stars of night—
This book were worth them all.”

“Thy testimonies are wonderful.”—Psa. cxix, 129.

“It is the unity of a cathedral and not that of a hut.”—*Storrs*.

“God, in tender indulgence to our different dispositions, has strewed the Bible with flowers, dignified it with wonders, and enriched it with delight.”—*Hervey*.


“The Bible is useful to all sorts of persons. A worldling should often read Ecclesiastes; a devout person the Psalms; an afflicted person Job; a preacher Timothy and Titus; a backslider the Hebrews; a man that would study Providence, Esther; and those who are engaged in great undertakings, Nehemiah.”—*Robinson*.

“The light of the planets is very various. Mars and Saturn and Jupiter have each a peculiar color. And yet we know that the light of the sun, which each planet reflects, is in each case one and the same.

“Just in the same way the books of the Old and New Testaments are all inspired truth, and yet the aspect of that truth varies according to the mind through which the Holy Ghost makes it flow.”—*Ryle*.

II.

Unity Amid Variety—Forty Writers, but One Book.

UR subject is unity amid variety. Variety is a characteristic of God's work in nature.

If we take our stand beneath the open dome of heaven and gaze into its vastness we see that "one star differeth from another star in glory." If we tread the dim aisles of a dense forest we see that amid the million leaves pendent there, no two are precisely the same. If we walk the shore of old ocean and look upon the billows breaking at our feet we see that in bulk and outline no two waves are precisely alike. But the small and the great as we know them are intimately connected. "The law that molds a planet rounds a tear." And if we plunge into the realms of minutiae beneath us by the aid of a powerful glass we shall see that there are differences even between the tiny animalculæ, a thousand of which find a home in a single drop of water.

Unity amid
Variety in
Nature and
Revelation.

And yet amid this endless variety there is man-

ifest a basal unity. The leaves may differ, but they are all leaves. The stars are diverse, but they are still stars; and by connoting certain definite marks which are held in common we are able to classify and rise from one generalization to another, until we reach the grandest possible generalization—the Universe.

Variety every-where, but unity amid variety. This is what the book of nature is always saying to us.

Now, when we turn from the book of nature to the book of revelation we are impressed with its claims; and since it claims to have the God of nature for its Author we are strangely impressed upon looking into its pages to see manifested there what we have seen in nature—namely, a remarkable variety, and in the midst of that variety a marvelous unity.

This Bible is composed of sixty-six pamphlets, or small books; thirty-nine in the Old Testament and twenty-seven in the New. Sixty-six in all. These books differ in style and subject matter.

In the first place, as to style, we find there proph-
Varied Style. ecy and history, proverb and psalm, narrative and parable. These books were written by forty different authors of different degrees of culture, men who held different positions and pursued

different vocations in life. The list embraces shepherds and kings, fishermen and statesmen, herdsmen and prophets. These men were of diverse degrees of learning; some were cultured, some were not. These books were written in different countries and under widely varying conditions. Some were written in the desert, some in the rural districts, well populated, some in the crowded city. Some of them were penned in the palace, others in the sheepfold, others still in the prison. They were written in different languages—in Diverse Languages. the Hebrew, in the Greek, and some in the Chaldee, though this was much corrupted by the Hebrew. What is of equal importance, or of greater importance, is the fact that they were written at different stages of development in the languages. We know that languages are constantly undergoing changes, as we have previously pointed out, and these authors wrote in different stages of the development of the respective tongues which they employed.

These men wrote under different civilizations; under different governments; they wrote at different times, in different ages, running through a period of sixteen hundred years.

Now the times largely color our thought, and Diverse Ages. these ages succeeding each other dif-

ferred in their judgments and in their traditions. The age of to-day pronounces a given social offense a great crime; the age succeeding will condone that offense. One age will hold a superstition; a succeeding age will laugh at it. One age will be governed by an absurdity; a succeeding age will denounce the absurdity. The wearing of boots with sharp-pointed toes was supposed to be a peculiar offense in the sight of God, and was believed by multitudes to have caused the "black death," which carried off twenty-six millions of the population of Europe; so remarkable is it that a superstition will hold in thralldom the minds of multitudes in one age and the succeeding age will smile at the absurdity.

But these writers were separated, some of them, by a space of a thousand years. They did their work, we repeat, in different ages, in different times, in different lands, and under different civilizations.

Here, surely, is variety enough: sixty-six books written in different languages, in different stages of the development of those languages, written in different lands, under different governments, under different civilizations, by forty different authors of diverse degrees of culture, and employing every style, every possible style, known to the science of rhetoric.

But looking into this variety we are impressed with the fact that here is presented a remarkable unity. These writers agreed. Observe, we are not now considering the harmony between their statements and reliable secular history, or the harmony between their statements and the data of physical science. We come to those questions later. We are not now concerned with the fact whether or not their statements were true; that has nothing whatever to do with the present argument. We are only fixing our attention upon this single but stupendous fact: that these forty authors, writing in different ages during the space of sixteen hundred years, in different languages, in different countries, and under different governments, present a remarkable unity.

We notice, in the first place, that the book presents us with a unity of statement; a ^{Unity in State-}unity of statement of facts. ^{ment of Fact.} Now volumes would be required to set forth completely this perfect unity; but this has been so long ago established, and so firmly established, that we are warranted in simply employing it for the purposes of our argument. A forcible illustration of this unity in statement of facts is to be ^{The Four Gos-}found in the narrative of the four gos- ^{pels.}pels. Four evangelists write lives of Christ; each

writes a life of Jesus the Christ with a particular object in view. Matthew writes for the Jews, who have a profound respect for the law and the customs to which he is continually referring. Mark writes for the Romans; and with their love of power they are likely to be interested in the stirring narratives which he gives of the miracles and the wonderful works of Jesus. Luke writes for the cultured Greeks and for all the Gentile world. Hence he carried the genealogy of Christ back to Adam, and also gave them certain parables, such as that of the Prodigal Son, which clearly illustrates the proffer of universal salvation. John satisfies the speculative tendencies of men, and sets forth the spiritual side of Christ's life and Christ's teachings.

Now these four evangelists, each writing with a specific purpose, agree in their narratives of the life of Christ. It is true even a careful reader may fancy he discovers certain discrepancies, but there is complete harmony in the statements of these four writers.

One of the most celebrated authorities known on the subject of evidence in the law libraries of this country, Mr. Simon Greenleaf, has written a remarkable book on the testimony of the evangelists, in which he sets forth not only the credibility,

but demonstrates the perfect harmony of the four evangelists who have given us the life of Jesus. This book presents a remarkable unity in its statement of facts.

In the second place we are impressed with the unity in the statement of doctrine. Unity in Statement of Doctrine. These writers discuss the important subject of the relation of God to man and of man to God. They discuss the subject of human duty and human salvation, and they agree touching these great questions. In their treatment of the nature and attributes of God; in their discussion of the immortal life; in their exposition of the great principles and provisions of redemption through Christ Jesus, they all agree. Forty different writers appearing at different times in sixteen hundred years, setting forth their views on these great questions of human interest and human destiny, present a remarkable unity in the statement of doctrines. And this is the more remarkable when we consider that these doctrines could be but slowly unfolded; they could not be revealed at once. And yet these writers at no time contradicted each other in their presentation of the truth of God touching these great questions.*

* The only proposition, or argument, to which exception was taken, so far as we know, while the lectures were being delivered, was this pertain-

But, finally, the Bible presents a remarkable unity of plan. Here is a progressive unity. The word begins with a garden and ends with a city; a garden which is the habitation of innocence, a city which is the abode of holiness. The book begins with the creation of the earth and the introduction of the human race into this world. It proceeds to give an account of the fall of man; the terrible consequences of sin are portrayed; the promise of a Deliverer is given; the great redemptive purpose of God is unfolded in the choice of a people, in the education and training of that people in the desert, in their spiritual instruction by the use of the tabernacle service with its kindergarten methods, until finally, by the voice of the prophet and by the use of many types, the attention of that people is directed to the coming of the Messiah. And when at last, in the fullness of times, the world is ready for the advent of the Messiah he appears in the fulfillment of the prophecies that had been uttered

ing to unity of doctrine. The principal objection urged was the impossibility of reconciling the God of the Old Testament with the God of the New Testament. So much has been written on this subject that we assumed the point as established. We had, however, anticipated such a criticism by the statement that this revelation was progressive, and that these doctrines were "slowly unfolded." Of many excellent contributions to this subject we respectfully refer to the Ingham Lectures, and to Mozley's *Ruling Ideas in Early Ages*. See "Appendix, A."

through all the centuries that had preceded him, and he fulfills the mission which they had portrayed. He lives the life and dies the death which they had predicted, and lays hold upon the types and ceremonies which had preceded him, and holds them up before the gaze of his disciples and declares he has come to fulfill the law, and demonstrates he has come to fulfill these types and ceremonies. He establishes a Church, he passes into the heavens, and the apostles who stood around him, and others that he called in later years, expound for the Church his truth. One of them in the closing volume of this sacred book lifts for us the veil and points the eye of the Church to that immortal life to which we are moving, and portrays in all its beauty the New Jerusalem, the city of God, the redeemed Church of the Lord Jesus.

From first to last there is a progressive unity ; there is a progressive plan, and this plan marked with perfect unity.

These men do all their work as under the guidance of a presiding mind. They present us with a perfect unity as the result.

One Presiding
Mind.

And you will observe that this is not the unity of a single atom, but the unity that springs from a perfect harmony of component parts. It is not the unity, if you please, of a single steel rail, but the

unity of a great railway system. Or, to change the figure, it is the unity of a sublime oratorio, and not the unity of a single note. It is the unity of a continent, and not the unity of a garden. It is the unity of the starry heavens, and not the unity of a single moon. "It is the unity," as has been well said, "of a cathedral, and not the unity of a hut."

Purposes
Served, We can only briefly notice the purposes which are served by this unity on the one hand, by the variety on the other.

Variety Makes
the Word
Interesting. We notice, first, that this variety makes the word of God more interesting and helps to enchain human attention. Every possible mood of the human mind is here satisfied; every faculty of the human intellect is here addressed.

Narrative. The historical books employ narrative. Narrative more than any other style, perhaps, is able to secure the attention of the human mind, whether it be the mind of a child or the mind of an adult. A narrative that gives accounts of public procedure; that necessarily portrays human character; that presents us with photographic views of those who lived before us; that gives us an account of wars and the assembling of councils, and the like, is perhaps the most effective style for the purpose of fastening the human attention.

And how marvelously human is this book. Its narratives reproduce for us the human life of former ages, and it is wonderful what touches of power are to be found in the humanity of this book. We, perhaps, little understand why in glancing over a morning newspaper one item follows us, haunts us, thrills us hours after the paper is laid aside. Much of the news in those columns is forgotten, but some choice bit of humanity on the page has arrested our attention and stirred our hearts. When that accident happened on the Baltimore and Ohio Railroad near its termination in the city of Washington, last summer, we, after reading the account on the following morning, found that the general impression of the account remained with us. But we are sure that there was one little incident there that fastened itself upon the thought of nearly all of the readers, and thrilled their hearts. That train came crashing into a building just below the depot. There gathered quickly a crowd of curiosity-seekers, and among them a few who were apparently interested from personal reasons. A cordon of officers was quickly formed, and they beat back any who attempted to interfere with the uncovering of the *débris*. One of the officers laid heavy hands upon the shoulders of a man who was digging frantically into the wreck. Three times

the man broke away from him and went back to the wreck, and as often the officer sought to tear him away. The last time, the man turning to the officer, his eyes flashing fire, the blood mounting to his face, said sharply, "If you touch me again I'll strike you. *My boy is in that wreck!*" And that touch of humanity was the one thing in that account that thrilled us and followed us after we had forgotten nearly all the rest.

So there is a touch of power in the humanity of this wonderful book! In its narratives of human loves, in its martial strains, in its story of human life, whether in the palace of the king or the tent of the patriarch, this book is like a page torn from human life, and there is power in its humanity to arrest our attention.

Then, besides the narrative in the historical books, we have poetry in the numerous poetical books found in this volume. If you would make a truth universal cast it in poetical form; then it can be sung in the nursery and on the street, and far out on the rolling sea. So this book of God puts many of its precious truths in forms of poetry, and thus it reaches the hearts of the children; thus it addresses itself to the hearts of the aged. The child in the nursery sings these truths, and we well remember how the aged grand-

The Poetry of
the Word.

parent, bowed with the weight of many years, cheered her hours in advanced life with singing over and over, when the waning power of the intellect and fading memory seemed to hold little else,

“The Lord’s my Shepherd, I’ll not want ;
He makes me down to lie
In pastures green ; he leadeth me
The quiet waters by.”

Then there is a prophetic element which addresses the minds of the curious. Give some men a plain statement of truth and they will turn away from you; put it in the form of a riddle and you have their attention. Open the pages of this book and there are some minds that will turn away from the plain, clear utterances of the Psalms and the simple, beautiful stories of the gospels, but they find in the book of Revelation and the prophecies of Ezekiel, and in the prophecies of Obadiah, that which satisfies their curiously constructed minds. So that this element of prophecy enters into this general variety of the word to address itself to the peculiarly constructed intellect of man. And thus we find that this variety makes the word more interesting and helps it to enchain human attention.

Use of the
Prophetic
Style.

In addition we might notice, had we time, the

value of these different views of the truth. The word of God is like a diamond of many faces, each face shining with new light, and each face of the diamond reflecting a light peculiarly its own, giving its own characteristic coloring to the truth which it illustrates. The forty different writers will present the truth each in his own way, and while discussing different doctrines they will show us different sides of the same truth.

The purposes served by this unity are many. We have time to notice only one before we proceed to that particularly affecting our argument. This unity makes the Bible indestructible. God has so interwoven the threads of truth that appear in this marvelous pattern that you cannot destroy the substance of the word of God. We hear very much about the errors that have crept into the text by the omission of a certain Greek letter, or of a Hebrew vowel-point or reading-sign, or the interpolations that have been made from the margin—made not with the intention of corrupting the word, but made through the mistakes of careless scribes. But all these amount to little or nothing. The Bible by this very unity is made, in the good providence of God, indestructible. If each writer had been assigned a separate subject and he alone had written on

Always a Tone
of Authority.

Purpose
Served by
Unity.

that, then it might be possible to destroy parts of this book. But these truths, we repeat, are so interwoven, these narratives diffuse themselves through so many books, the prophecy pointing to the history, and the history fulfilling and pointing back to the prophecy, that the Bible is made indestructible from its very construction. Its very construction, its plan of development, in the good providence of God, is its preservation.

Makes Bible
Indestruct-
ible.

You may get rid of the story of Balaam, if you will, says a writer, from the Old Testament where it occurs in the historical books, but what are you going to do with Balaam as he appears in the prophecy of Micah, and again in Peter, and in the book of Revelation? You may say it was a mere shifting of the wind that caused that disturbance in the waves of the Red Sea, and dismiss the story of the overthrow of Pharaoh and his hosts, if you will, as a mere incident that has little to establish it, and that certainly has in it no evidence of supernatural interference, but what will you do with the song of Miriam and Moses, and what will you do with the 70th and 106th and the 114th Psalms? And what will you do with the song of Moses and the Lamb, as we find it in the crowning book of the Revelation—of the vision that John saw?

God has interbraided, if you please, these truths until the volume is made indestructible. You cannot interpolate, you cannot corrupt one portion of the word of God, but that other portions stand guard over it, and by their clear and emphatic utterances cry, "Hands off! We preserve the integrity of this book." So the corruptions of which so much account is made by some skeptics, who have so little material to use for their argument, amount to nothing in the disturbance of the general integrity of the text. They are, if you please, like so many scratches upon two or three of the panes in a single window of some majestic cathedral; or, they are, as one suggests, like the breaking off of a finger or a toe from two or three of the five thousand statues that adorn the majestic cathedral at Milan. This unity of which we are speaking in the midst of this great variety makes the Bible indestructible.

But in the second place, and chiefly, we notice that this unity presents an unanswerable argument

One Mind Planned the Book.	that one mind planned and fashioned this book. Forty writers, in different
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lands and languages, produce a book which is characterized with unity of statement, with unity of teaching, with unity of purpose, and that purpose requiring thousands of years for its unfolding and

end. We have this phenomenon, and what a phenomenon ! Show us any thing like it, if you can, in all the history of literature. What would be the character of a book, we ask, produced by forty writers, appearing in different lands, and writing in different languages, at different times through sixteen hundred years, if they wrote upon the subject of physical science ? or the subject of mental philosophy ? or on the subject of law ? or on the subject of ethics ? We have only to name such a project that you may see how utterly impossible it would be for those forty writers to secure any thing like a unity of statement. They would not agree in their opinions, and they would contradict each other in their statement of facts.

But these inspired writers, while touching upon physical science incidentally, and while treating extensively of the subject of morals, deal chiefly with the most lofty and the most difficult themes possible for the human mind to contemplate. The nature and attributes of God, immortality, human sin, human destiny—these are the sublime and difficult themes on which these forty writers are bestowing their thought. And yet these men, living in different corners of the world, presenting their thoughts in different phases, writing under different influences and different civilizations, give us a book

that is characterized with absolute unity in its statement of facts and in its statement of doctrinal teaching.

And observe—will you?—the method by which they approach these themes. It is not the method of human reason feeling its way after the truth, if haply it may find it, but they one and all speak with the voice of authority.

Always a Tone
of Authority.

While through the last six thousand years human thought has been striving with its utmost effort to reach some solution of the problem of the origin of all material things, striving to reach some permanent hypothesis touching the creation of the globe, or the appearance, at least, of the orders of life, and through all these six thousand years has traveled through the grossest absurdities, reaching true science only within the last hundred years, this book of God speaks with the voice of authority and declares that, "In the beginning God created the heaven and the earth," and then proceeds to set forth the very order in which the different tribes of vegetable and animal life appeared. When it treats of the more difficult and sublime subjects to which we have referred it looks down upon them, views them as something over which it has perfect mastery, and floods them with light streaming from the throne. There can be no mistake as

to what the Bible means upon any subject of great importance, it speaks so clearly and with the voice of authority. Human reason employs the method of investigation and inquiry, and with slow, hesitating steps reaches the goal, if it reach the goal at all, while the Bible speaks with the tone of calm certainty and the voice of supreme authority.

It is after this method that these writers always speak. And yet, in writing upon these lofty and difficult themes, these forty men agree ; no one mars the beauty of the general plan. They do their work as so many faithful toilers in the building of the majestic temple of truth—which required, remember, sixteen hundred years for its construction—as if they were one and all, and at all times, under the eye of the Great The Workmen under the Eye of the Builder. Master-BUILDER. One explanation alone is satisfactory for such a phenomenon ; namely, that the book is the product of one mind, the mind of God. Thus, many and diverse parts of the Bible join in perfect unity and attest the divine authorship.

Science, by a close study of the forces and phenomena of nature, has led to a discovery of the correlation of forces, in which we see The Correlation of Forces. that various forces, as heat, mechanical energy, and electricity, are mutually convertible, and thus we are led back to the idea of unity of

force. And this is the goal to which our scientific thought is rapidly coming : that back of all forces there is but one force, and the various forces which we touch and which we know are only many phases of one force ; and thus we are led to unity in the works of God around us.

To borrow and modify an illustration from Dove, we mention a fact familiar to every physicist. You may go into a dark room where an iron rod is suspended, and is so joined to a machine constructed for the purpose that its vibrations may be constantly accelerated. As you enter the darkened room that metallic rod is vibrating four times in a second; you would know nothing of these vibrations unless you touched the rod. You wait, and those vibrations increase to thirty-two per second and a low hum is heard, and as you listen, and those vibrations increase, the sound passes through all the notes of the scale, until at last that sound dies away as if in the distance. But the vibrations increase. By and by the presence of heat is detected, and later on, as the vibrations increase, a low, dull, red light is seen along the length of the rod, and slowly, those vibrations being constantly accelerated, that dull redness gives place to a brighter light and a brighter color, and through all the rainbow hues of the spectrum this light passes, ever

shifting in its beauty, until the violet is reached, and then the light gives place again to darkness. And if you continue those vibrations still further, and expose a photographic plate covered with a chemical solution which is usually employed for the purpose, nitrate of silver, and bring it within the reach of the vibrating rod, you will have the effect that is secured when the actinic ray of the sun-beam falls upon the photographic plate. Sound, heat, light and chemical action are only diverse forms of vibratory energy. Thus we see that the varied forces and phenomena of nature are reducible more and more to unity.

So, diverse parts of this book of God are employed in setting forth the authorship in that they display a perfect unity. The tragic chorus of the prophets, the soaring notes of the Psalms, the simple, beautiful strains of the evangelists, the crashing thunders of Sinai, and the sad æolian harp-notes of Calvary blend in perfect harmony, and produce a sublime doxology of praise to the great Lord of all; the God of nature and the God of the Bible.

"Marvelous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan."—Psa. lxxviii, 12.

"How real such revelations make the Pharaohs to become ! What confirmations of Scripture are coming now close at hand ! Over those silent graves a hundred generations of men have walked unconscious how near they were to valuable discovery. Tourists have gossiped among the ruins of the temples at Luxor with no suspicion that the still forms of a hundred sovereign rulers of lost ages were slumbering amid their spices, just underneath the sands they trod upon. Who shall say what God has yet in store for historic reserves of argument wherewith to silence the cavils of small infidels, who carp in their vanity at the absence of books ? Shall the world ever look upon the face of Abraham and Jacob, rescued from those mosquegardens in Machpelah ? Shall we find Joseph's bones in the opened tomb at Shechem ? And is David going to appear from Mount Zion ?"—*C. S. Robinson.*

III.

Harmony with Profane History, Institutions, Monuments, Unburied Cities, etc.

MONUMENTS and mummies naturally furnish a very dry subject, but interest in the developments of recent scholarship as they bear upon the theme before us is so great that we are sure of close attention to what might otherwise be uninteresting details.

Our argument is purely defensive. If the Bible be found in perfect harmony with reliable profane history that does not demonstrate that it is the word of God. The only inference that may be logically derived from such a harmony is the reliability of the word of God, or the reliability of this book as a historical record.

On the other hand, if the Bible be the word of God it must be truthful, and just so far as it touches profane history its statements must be accurate. If a book were to come to us claiming to be a revelation from God, and should contain the statement that the art of printing was discovered when Grover Cleveland was President of the

United States, or that General U. S. Grant commanded the American colonies in their war with Great Britain, we think we should feel warranted in rejecting its claims as a divine revelation. Infidels early saw this and assailed the Bible in what were supposed to be its vulnerable points, and the war has continued. When they have been defeated upon their chosen ground they have only shifted the point of attack. In our day the war goes on, but it is limited for the most part to the first five books of the Old Testament, known as the Pentateuch. God has graciously, by his providences, as it seems, placed within the reach of scholars in our day, just when we needed it most, an abundance of evidence that sets at rest the vexed question concerning the reliability of the early Mosaic record.

Early historical records are very limited. The Early Records Limited. ravages of war, the immigration of hostile tribes, wiped out much that was valuable; the shifting sands buried cities and monuments with all their precious historical treasures. In addition to all this the key of the inscriptions that remained to us was entirely lost. Hieroglyphics were found, but we could not read them. The written histories that remained could be used in testing the Bible as to its accuracy in

profane history, and they have been used, indeed, in some instances, with marked effect.

The splendid investigations, however, of the last few years have brought to light the most precious treasures, and now we are able to confront infidels upon almost every question that has been raised concerning the reliability of the word of God so far as it touches profane history.

Into two fields we will now make an excursion, a very brief excursion, and from these fields we will glean a few illustrations The Two
Fields. of the harmony between this book and reliable secular history.

The fields are the rich Mesopotamian valley and that wonderful land of Egypt.

Of that great valley, the Mesopotamian valley, we have a most meager historical record. Indeed, until within the last fifty years we Assyria. knew scarcely any thing about those great empires of Assyria, Babylonia, and Chaldea. In 1843 Botta began the excavations and explorations in the mound of Koyunjik, opposite Mosul. He was quickly followed by Layard and other antiquarians, and locality, people, and language have been carefully studied, and the most precious treasures have been brought to light. "And we now have," says Dr. Crosby, "all that history as familiar to

us and as plain to us as is the history of mediæval Germany or mediæval France."

✓ In the city of Nineveh a whole library was found belonging to one of the princes, the last prince of Assyria, who reigned in 640 B. C.; and in that library were found geographies, spelling-books, arithmetics, dictionaries, and books of every kind that were prevalent in that day. And, in addition, the key to the cuneiform inscriptions has been found. And not only this, but whole languages have been discovered that were not known to exist before ! The Assyrian language, the Akkad language, and the Median language have all been brought to light—three languages which forty-five years ago were not known to have any existence at all. These are placed within our reach with grammars and dictionaries, and we can study them just as easily as we study the Hebrew and the Greek. Now, with these additional historical records, we can intelligently consider the biblical account of those earlier times.

In the tenth chapter of the book of Genesis we find much that relates to early history. It is the history of that land of Shinar, or the land of Assyria. We call your attention to the eighth and ninth verses of the tenth

The Tenth
Chapter of
Genesis.

chapter of Genesis: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, even as Nimrod the mighty hunter before the Lord."

Now we go into Babylon, which Botta has uncovered for us, and we find there the very name of Nimrod. At Borsippa we find a hill that is named Nimrod. Twenty miles south of Nineveh there is a village that yet bears the name "Nimrud," lying at that point where the little Zab joins the Tigris. And more than that, the great god of that kingdom, through all its history, was none other than Bel-Nimrod; Nimrod himself, the founder of this monarchy. Then, besides, he is always represented as having four splendid hunting-dogs with him. Here we have "Nimrod the mighty hunter before the Lord." In the tenth verse of this same chapter of Genesis we read, "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." And all these four cities have been uncovered and identified to the satisfaction of scholars. We read further: "Out of that land went forth Asshur, and builded Nineveh," out of that land of Chaldea "went forth Asshur," the son of Shem, "and builded Nineveh, and the city Rehoboth, and Calah, and Resen be-

tween Nineveh and Calah: the same is a great city."

As we have already said, Botta has uncovered Nineveh for us and identified it beyond question. A little further away Calah has been found and has been identified. Another city is thought to be Rehoboth, though we wait for further evidence before that question is regarded as settled. Further, as Nimrod was the god of this kingdom which he founded, so we find Asshur was the god of the Assyrians throughout their history.

In the records that have been unearthed for us in Babylon and Nineveh we have found accounts of the great flood, which is called the Great Over-

The Flood. flowing or Flood of Na, and here, in corrupt form, we have unquestionably the name of Noah. In this account of the Deluge we have the description of the dove going out of the ark and returning to it, and of the raven going out from the ark and never returning. Besides, we find in old Babylon, according to these records, that they observed the Sabbath day; every seventh day was holy to their gods.

Now, passing over vast stretches of history and coming down to the date 770 B. C.,
Pul and
Senniramis, where the history of these Assyrian empires touches the history of the people of God

in the times of the successors of David and Solomon, we find the name of Pul, or the name of the first Assyrian Prince that is given in the records. At this time that noted queen Semiramis ruled over the province of Babylon. That province was troublesome ; Pul ruled at Nineveh and sought to strengthen his kingdom by marrying this famous queen, Semiramis, and he united her name with his. That is on the public records there too.

The successor of Pul was named Tiglath-Pileser, who came at the request or invitation Tiglath-Pileser. of King Ahaz and conquered Syria. This is in accordance with the word of God.

The successor to Tiglath-Pileser was Shalman-ezer, who came to besiege Samaria. The word of God declares that in the third year of the siege the city of Samaria was captured, but it does not state that Shalmanezer captured the city. Please note the exact language. While it gives the account of Shalmanezer's coming, and asserts that he assaulted the city of Samaria and laid siege to it, it particularly sets forth that the King of Assyria captured the city of ^{Shalmanezer and Sargon,} Samaria in the third year of the siege. Now the uncovered records tell us that Shalmanezer fought against Samaria, and in the third year of that

siege Sargon, a usurper, arose and overcame Shalmanezzer and came to the throne of Nineveh, and he captured Samaria. Hence the Book was careful to state, not that Shalmanezzer captured Samaria, but that the King of Assyria took it. We learn also that Hoshea, the King of Israel, in his sorrowful experience appealed to the King of Egypt for help. And over yonder in Egypt on the monuments we find the very name of Hoshea and an account of all that he did.

When Samaria fell the Assyrian king transported a large number of the Israelites and carried Babylonians Transported to Samaria. them captives, as we remember, away up there beyond Babylon to the River Chebar, and he brought back many Babylonians and placed them in Samaria. Why he should transport those Babylonians from their loved city and place them in Samaria, and seek to colonize Samaria in this way, was not clear until recently. We have learned that just at that time the king was having serious trouble with the Babylonians. Babylon could not forget that it was a kingdom before Nineveh, and so it perpetually gave the king trouble, and he simply sought thus to spirit away some of the more troublesome fellows that he might have peace in his empire.

Merodach-Baladan, the records tell us, headed

the conspiracy in Babylon for the overthrow of the power of the King of Nineveh, and he was successful. Hezekiah joined himself in alliance with Merodach-

Hezekiah's
Defeat and
Sennacherib's
Account of it.

Baladan, thinking to play him against the Assyrian king; but Hezekiah was worsted in this arrangement; for soon after Sennacherib came against Hezekiah. The Bible tells us all about it. The Scriptures tell us that Hezekiah was overthrown. They tell us that all the cities of Judah were taken, and Hezekiah himself was shut up in the city a captive and was compelled to pay thirty talents of gold and three hundred talents of silver. That is the account—please note the details—in the word of God. Now we find in the uncovered records of Babylon and Nineveh Sennacherib's own account, and we will read from his own words. He says: "In the course of my expedition I captured and subdued the spoils in his cities," referring to Hezekiah. "Hezekiah, the king of Judea, did not submit to my yoke. Forty-six of his cities, strong fortresses and cities of their territory which were without number, I besieged, I captured and plundered as spoils. Hezekiah himself I made as a caged bird in the city of Jerusalem. In addition to previous taxes I imposed upon them a donation. The fear of the approach of my majesty

overwhelmed him, and his own soldiers, whom he had caused to enter Jerusalem. He consented to the payment of tribute—thirty talents of gold, eight hundred talents of silver.” The two accounts agree precisely, with the single exception that Sennacherib claims eight hundred talents of silver where the word of God tells us that it was three hundred talents of silver.

While Hezekiah was thus sorely troubled he, like a predecessor to whom we have referred, appealed also unto Egypt for help. Sennacherib sends him a message. He says to Hezekiah, “Do

The Broken
Reed—Pha-
raoh-Sethos.

not think you are going to get effective aid from that king over there in Egypt.”

These words are recorded in substance in the book of Isaiah: “Do not think you are going to get effective aid from the King of Egypt, for he is only a broken reed which will pierce the hand that leans upon it.” And now the Babylonians show us that Pharaoh-Sethos and his dynasty, then ruling in Egypt, had a broken reed for their emblem, and Sennacherib was simply saying to Hezekiah, “Those kings of Egypt who have a broken reed for their emblem are only broken reeds after all. Don’t lean upon them; don’t trust to them; they are like the broken reed upon which a man rests; they will only injure him.”

The son of Hezekiah, Manasseh, you remember, was captured by Esar-haddon and carried away to Babylon by him. Esar-haddon was the successor of Sennacherib, and successor in the kingdom of Assyria, which now comprises both Babylon and Nineveh. Manasseh, the Scriptures tell us, was carried away captive to Babylon. How absurd a statement that Esar-haddon, King of Assyria, should carry a royal captive like Manasseh to Babylon when his palace or the capital of his kingdom was Nineveh! Surely the word of God has made a great blunder here; so infidels said, and so it really seemed. But the records that have come to light within a few years tell us that Babylon had become very troublesome, and Esar-haddon declares that when his father, Sennacherib, died, he determined to go down there to Babylon and live among those turbulent subjects, and so he built a royal palace there, besides the royal palace at Nineveh, and during his reign, and during his reign only, the head-quarters of the kingdom were to be found at Babylon, and not at Nineveh. So where else could he take Manasseh? Surely to the head-quarters of his kingdom, to the capital of his kingdom, he would bring the royal captive.

The successor of Esar-haddon in the kingdom

Manasseh
Carried to
Babylon.

of Nineveh was Sardanapalus, and he preferred to live in Nineveh rather than in Babylon, so he dwells in the royal palace at Nineveh. But to see

The Fiery
Furnace and
Den of Lions. to it that his government is maintained properly in Babylon he takes his brother, Saul-Mugina, and invests him with some authority, and stations him in the royal palace over there in Babylon. But those troublesome fellows at Babylon form plots and counterplots, and finally bring over the brother to their side and enter into deadly conflict with Nineveh, though they are finally overcome. And now what do we read in the historical record unearthed in Nineveh? We read that Sardanapalus took that brother who had proved traitor to him, and he heated a fiery furnace and burned him there. The chief generals of Saul-Mugina, who had been in the plot with him, these Sardanapalus cast into a den of lions.

And thus we find that the very methods of punishment recorded in the book of Daniel, and which have been so much discounted and sneered at by skeptics who declared that they were inconsistent with the general spirit of the age, are found in vogue a hundred years before Daniel comes to that royal court.

According to this old book, Nebuchadnezzar, a

most remarkable king, possibly the most remarkable earthly monarch that ever swayed a scepter—Nebuchadnezzar, who took ^{Nebuchadnezzar's} ^{Insanity.} great delight in public works, who constructed the great walls of Babylon, stretching away for miles, and who built the famous hanging gardens, and who constructed some of the most remarkable temples and palaces the world has ever known—the word tells us that this Nebuchadnezzar lost his reason; that he ate grass like the beasts of the field. The whole account is found in the book of Daniel, in the fourth chapter. Now the historical records that have been exhumed for us in that far-away land give the very words of Nebuchadnezzar as he tells of his famous deeds, of the hanging gardens, and the walls and palaces and temples in which he took so much delight, and he says: “And suddenly I began to take no interest in my public works. I found no delight in my gardens; I found no delight in my palaces, and I took no active part in public affairs for a few years.” Then he goes on to tell of other remarkable works which he carried on in succeeding years. Nebuchadnezzar's account and the account in the book of Daniel read as one and the same.

The successor of Nebuchadnezzar on the throne of Babylon was Evil-merodach. Berosus, the

famous historian, tells us that this monarch was guilty of intemperance and of licentiousness, and on account of this he was de-
Evil-Merodach. throned. The Scriptures tell us that he was a very kind monarch, and that he released Jehoia-
chin, king of Jerusalem, took him from his captivity in prison, and had him occupy a place at the royal table.

The two accounts seem to conflict. But when we remember that his people would probably call that monarch to an account for such a treatment of a royal captive we can understand the charge of "lawlessness" that is made against him, and their resentment of his extraordinary treatment of rebel princes.

The successor of Merodach was Neriglissar.

Rab-Mag. Now he does not occur in the list of the kings of Babylon as given us in the book of God. He is mentioned, though, as one of the princes of Babylon who came up with Nebuchadnezzar to do war against Jerusalem. The name "Rab-Mag," as applied to him, occurs in the book of Jeremiah. And we beg you to notice that this word "Rab-mag," which is attributed to this same prince, afterward king of Babylon, this name is found to have been a favorite title with this king, and has been discovered imprinted on the bricks that were

made during his reign. These bricks are found to-day in the city of Babylon. This is one of those forcible coincidences that give us the very best evidence in corroboration of the statements of the Bible.

One more illustration derived from this land, and we must hasten on. And this illustration will serve the purpose of showing how the Church has had to wait long for a vindication of the truthfulness of some of the Bible statements.

According to the book of Daniel, Belshazzar was on the throne of Babylon when Cyrus came with the Medo-Persian army and overthrew that city. You remember the account of the midnight assault. You remember how it is declared that Belshazzar is king, and how he was holding his revelry at the very time the assault was made, and how that night he was slain. Now, according to the best records that could be found until within thirty-five years, according to the written records of Berosus and Abydenus, it is declared that Nabonadius was king when Babylon was overcome.

Nabonadius ruled there, and he is the king, if any body, who ought to have been assaulted and slain in that city of Babylon; and there seemed no possibility of reconciling the Scripture account

with what is generally recognized as authentic, reliable history. But about thirty-five years ago there were unearthed in the ruins of Ur of Chaldea, that famous city, some cylinders—a favorite method of preserving statements—some cylinders which give the complete and detailed account of the last years of the kingdom of Babylon. In accord with these statements we find that Nabonadius was the king of Babylon, but that he associated Bil-shar-uzur, who was none other, doubtless, than the Belshazzar of the Old Testament—making allowance for the difference of language—associated his son Bil-shar-uzur with him in the kingdom.

At the time that the city of Babylon was assaulted Bil-shar-uzur was in the city; he defended it, and Nabonadius was with his army at a distant point. Bil-shar-uzur fell in the assault and was slain that night. Nabonadius was captured some time afterward at Borsippa, and, in accordance with the lenient treatment of the Medo-Perians, in accordance with the leniency which they usually extended to royal captives, he was permitted to live, and was afterward, we believe, associated with the government.

So, after the word of God has waited all these years the vindication of its statements has come.

at last. See how fearless is this grand old book ; it simply writes down the truth which it chooses to record in any age and waits for centuries for its vindication ; for, like God, it is eternal and can afford to wait, and it is as calm and imperturbable as the God whose truth it seeks to set before men.

We turn now to our other field, that of Egyptology. And here we find ourselves, in ^{Egyptology.} view of the enormous treasures that have been brought to light, really plunged into an embarrassment of riches. A few simple instances derived from the lives of Joseph and Moses must serve to set forth in the beginning the harmony between the accounts of profane history and those of the word of God.

The statement concerning the butler — Pharaoh's butler—the vine, the pressing of ^{Pharaoh's Butler.} the grapes into the cup of Pharaoh—these were thought to be altogether improbable statements ; and indeed were accounted absurd by many because it was said the vine certainly never grew in Egypt. Now the monuments and sculptures give a full account, making references to the wine of Egypt, and give us, indeed, a vivid portrayal of these very acts, the crushing of grapes, the culture of the vine, and all that pertains to the preparation of wine for its ordinary uses.

In addition, when Joseph came from the dungeon it is said that he shaved himself before he came into the presence of Pharaoh. And we find from reliable records that this was a general custom, and indeed that no people were more scrupulously careful touching the cropping of the beard and of the hair than these same Egyptians.

A chain of gold was given to Joseph by Pharaoh, and while this was a choice gift of kings nothing could better express in that day the peculiar favor of the monarch.

Joseph was given a very peculiar name. We find as we read the record the simple, easy name of Joseph was set aside for that of Zaphnath-paaneah. And we wonder why so hard a name was given to so good a man. The Hebrew gives no light upon it, for it is an Egyptian word. And now that we come to that ancient language we understand its significance. It is nothing else than the "Bread of Life," and we see its peculiar appropriateness as applied to a man who had induced the king to store away grain in years of plenty that he might save the nation during those seven years of awful famine. It is said that when Joseph was robed and passed through the streets that one ran be-

The Beard.

The Chain of Gold.

Joseph's name
—Zaphnath-
paaneah.

fore him and cried “Abrech !” This word was translated “bow the knee” by the first translators, because they could find nothing better. The Hebrew gave them no light upon it. It had some analogy, some similarity to another Hebrew word, but the two were not identical, and it has bothered scholars for a long time, until now, having the key to this ancient language, we find that “abrech” is an Egyptian word and means to rejoice, and that the king simply commanded that the footman should go before, and, as Joseph passed along the street he should cry to the people: “Rejoice !” “Abrech !” “Rejoice ! Rejoice ! Here is the bread of life !”

We read this strange statement—when Joseph’s father and brethren came before Pharaoh, and disposition was made or was about to be made of them—that every shepherd was an abomination to the Egyptians, and therefore they are sent to the land of Goshen, while the land of Goshen was the choicest in all the realm. Now notice, please ; the statement is a very singular one : Jacob and his sons are shepherds ; every shepherd is an abomination to the Egyptians, and, therefore, they are sent to Goshen, the choicest of all the land. But the records bring to light the fact that Egypt was now under

the hated rule of the shepherd kings, who had coveted the country and had seized the throne. "Every shepherd was an abomination to the Egyptians." Why not? Surely he must be, for the shepherd had seized and usurped the throne of Egypt. But that reigning king, having peculiar sympathy with the shepherds, assigned to these shepherds who had come up from Canaan the choicest of the land.

Thus we see how a touch of history will serve to flood with light some of the more obscure pages of the word.

We learn from this account, also from the lives of Joseph and Moses, that the Israelites were enslaved; that they were compelled by that wicked king, Rameses II., to do the arduous work of brick-making. And finally he so severely oppressed them as to require them to make bricks without straw, the usual custom being to employ straw to hold together the clay until it should be hardened and baked in the sun, and thus the bricks made ready for use. Now we find bricks bearing the name of the king Rameses in the treasure city of Pithom, and also we find traces of the straw in some of these bricks.

And still further, we learn from the inscriptions that Rameses II. had a monopoly of brick-mak-

ing during his reign, because he employed slaves to make the bricks and so could undersell any body else in the market. These are some of the coincidences to which we point in the lives of Joseph and Moses.

But we hasten to notice that much of historic truth has been brought to light recently in this strange land. Egypt is surely a remarkable country. Through all these centuries it has jealously guarded its treasures of history, keeping them unknown, undiscovered until within the last few years. We have remarked that the key to the ancient hieroglyphic inscriptions was lost, so that many hieroglyphics that were found could not be read ; they were of no service or value to history, because no one could be found to interpret them. In the year 1799, in connection with the French Scientific Expedition under Napoleon I., an artillery officer, named Boussard, at a place called Fort St. Julian, near Rosetta, while excavating for the laying of a foundation of a house, discovered a large black stone, which has become famous as the Rosetta Stone. This great black stone, in size three feet two inches long, two feet five inches wide, presents on its face a decree issued by the priests under Ptolemy Epiphanes, B. C. 198. That decree ap-

The Famous
Rosetta
Stone.

pears in three kinds of writing : first of all in the hieroglyphics, then in the Demotic, or the language of the people, and in the third place in the Greek. Here, scholars said, we have the key to the hieroglyphics, for we can read the Greek. And as they read the Greek they found the statement that it was provided that this decree should be published in all three forms : in the hieroglyphics, the Demotic, and the Greek ; so that they knew that those hieroglyphics contained the same statements that were contained in the Greek, with which they were familiar. Vigorous study was at once applied to the interpretation of the hieroglyphics, but no one unfamiliar with such study can measure the gigantic difficulties which confronted the scholars. Not until the year 1837 did Champollion succeed in demonstrating to the world of scholars that he had found the true interpretation of the hieroglyphics. From that time that great land opened its pages of truth for the incoming of scholars that they might read there the precious accounts of the earlier times.

In addition, we mention a remarkable "find" of mummies made in the year 1881. In Upper Egypt has been found the temple of The Finding of Mummies at Deir-el-Bahari. Deir-el-Bahari. This is a natural amphitheater. And descending through one of

its natural walls an engineer had sunk a shaft six and a half feet square and about thirty-seven feet deep. Then a tunnel was driven westward, then abruptly northward, and then an opening was made in the solid rock, giving an oblong chamber about thirteen by twenty-seven feet. Not to enter into the details of this excavation, in this chamber cut out of the solid rock there were found thirty-six mummies, some of which had been slumbering on for three thousand years. These were the mummies of kings, queens, and priests. They were quickly transferred to the steamer and conveyed down the Nile, and were placed in the famous Museum at Bulak.

There the traveler gazes to-day upon the faces of the most illustrious of the Pharaohs. Illustrious Pharaohs. There may be seen the face of Seti I., who was none other than the father of "Pharaoh's daughter." Here is the face of Rameses II., who oppressed the Israelites in the brick-making. Here is the face of Menephtah I., who was on the throne when Aaron came and demanded that God's people might be allowed to emerge from bondage. Here is the well-preserved face of Thotmes III., who made that obelisk that is found in New York, and another now in London, and still others in Rome and Constantinople. These precious

treasures have been brought to light ; we say precious treasures, for with these bodies there have come to light many invaluable historical records.

These mummies were encased, usually, in a sort of wooden coffin, or were wrapped in linen resinous shrouds, a number of them being glued together. Both the mummies and these shrouds were covered with decorations and hieroglyphics, and the mummies themselves were also wrapped round about with bandages covered with inscriptions. And thus we see that the discovery of these bodies has brought to light information identifying the bodies, and also the further information concerning the reigns of these illustrious kings.

Now we must limit ourselves to a consideration of only two or three of the more interesting of them. Fain would we dwell upon the particulars ; fain would we speak of the flowers, the larkspurs which engarland the brows of those illustrious dead, and which have preserved their red, blue, and yellow colors through all these three thousand years so that they can be discriminated and identified to-day by those colors. Fain would we speak of the insignificant things that are suggested ; that little wasp that was found encased in the coffin of Thotmes III. perfectly preserved. The little creature, doubtless attracted by the flowers, had come

within the coffin, perhaps, just before the lid was shut down, and there, with no foes and with no friends to pity it, had been suffocated by the side of the king, and had there been carefully preserved through all these three thousand years, and handed over to us as the only mummied thing with wings known to the world.

We hasten to call your attention briefly as we may to two or three of those kings. The first of all is the body of Seti I., who was the father of Pharaoh's daughter, the woman who, in a display of kindly humanity, rescued the promising child Moses and brought that The Father of Pharaoh's Daughter. "favored child" from the dangers of the river Nile and, claiming him as her own, reared him in the palace of Pharaoh. God was in that; he would train Moses in all the wisdom of the Egyptians; he would cause that this very promising boy who was to be the leader of his chosen people should have his mind enriched with all the treasures of knowledge known to the times.

The son of Seti I., and his successor, according to profane history, was Rameses II. Rameses II. Now the two mummies lie side by side in the museum at Bulak—that of the father and that of the son. And it is declared that there is the most remarkable resemblance between those two faces.

The faces are almost precisely the same. It is declared that with the most careful scrutiny one is compelled to acknowledge a similarity amounting almost to identity between these two countenances of the father and son. There is this difference with the features: the expression of the son is more harsh, more hard, and more cruel than that of the father. One of the observers who was present when the last covering was removed from the face of Rameses II. was a cool, quiet German, not likely to be extravagant in his statements, and he writes afterwards of it: "The expression of the features is that of a man of decided, almost tyrannical, character." That is just as Moses portrayed him long, long ago: the harsh, hard-hearted monarch who made the poor Israelites to groan under the burden of making bricks without straw; the hard, cruel old tyrant, who cared no more for those children of God than we care for the sparrows fluttering about us. He would kill them off; he would cause them to die because, like so many sparrows, they were multiplying too rapidly in the land for the comfort and convenience of the king of Egypt.

Menephtah I.
and Israel's
Exodus.

Menephtah I. was on the throne, as the successor of Rameses II., when Moses came and demanded the deliverance of the

people. He was on the throne through all that trial of the famous ten plagues, which culminated in the death of the first-born in every family in Egypt, from the palace of the king to the humblest cottage of the peasant.

Then there followed the exodus of the Israelites when they passed through the Red Sea to the other shore, and all the host of Pharaoh was overwhelmed in the waters.

Now the body of this king, though we have much concerning him in profane history, his character and his memorials being handed down to us in these historical treasures—the body of this king, Menephtah, has not yet been found. According to the interpretation which some give the word of God it ought not to be found ; they say he perished in the sea and his body ought not to be found. But Moses does not declare that Pharaoh was drowned in the Red Sea. Read carefully the account and you will find that it was the host of Pharaoh. But there is one single reference in the word of God that would encourage the idea that the king himself was drowned with his host, and that is an utterance in the Psalms, a peculiar utterance that can be interpreted readily to mean that Pharaoh was overcome by the destruction of his army in the Red Sea. Do we have any confirma-

tion of the account of this dead Pharaoh? And here we digress to remark that Pharaoh was a common term for all these kings of Egypt, just as Cæsar was applied to all the emperors of Rome, and as Czar is applied to the emperors of Russia. Yes, we find some confirmation. According to these unearthed records a pretender appeared who gave Menephtah great trouble, and even obtained possession of the throne of Egypt for a time. Why was there a pretender? Because there was no first-born son to come naturally as heir to the throne. And we learn from another record that the son of this king died under very mournful and melancholy circumstances. Such are the corroborating evidences found to-day on the inscriptions of Egypt. Of course that king did not propose to set forth for posterity the statement that his son died under the visitation of a dreadful plague from the God whom that Pharaoh fought and despised.

But remember that newspapers were not flitting hither and thither over the land at that day. The press, that brings to light every thing in our day, was unknown in that time. And the king with a heavy hand would repress any inscription on the monuments which one might dare to make that in any way would contradict his wishes as to the preservation of the history of his time. We find

no account, accordingly, of the exodus of the Jews from Egypt. Doubtless, if there had been references to them, they were carefully erased from the monuments, for this man hated that people and was angry that God led them out from his land into the desert beyond. But we do find some remarkable confirmation. We do find this: that for forty years after the exodus of this nation of the Israelites there was no building and there were no military operations. Why? The records of Egypt do not explain this, but Moses explains it in his account. There was no building, for that race of slaves who had been building for so long had vanished. There were no military operations, for the army of this Pharaoh had been drowned in the Red Sea by the mighty power of God, crushing them as the foes of his chosen people.

One item more only must we notice and then conclude. What route did the Israelites take in going out from Egypt? This was for a long time a vexed question, and not until five years ago was any light shed upon it. We read that they passed from one of the treasure cities, Rameses, to the city of Succoth, and from there they passed to the Red Sea, crossed it and went out beyond. We read elsewhere that Rameses II. compelled those Jews to build two treasure

The Route out
of Egypt.

cities, which were named respectively Rameses and Pithom. Now in the opening of the Suez Canal the town of Ismailia was established. Travelers gathered to that point. Some ruins a few miles

Discoveries
Near Ismailia.

away were discovered, and from there were brought three statues, which were there found side by side. One of these was the statue of Rameses II. Just beside him was the statue of one of the Egyptian gods. He was a conceited old fellow, and did not hesitate to rank himself in history with the gods of Egypt. Now this gave the first suggestion to scholars that these ruins might possibly give some light concerning the treasure city of Rameses. And in the summer of 1883 Monsieur Edouard Naville, a Genevese explorer, visited these ruins and began excavations under the direction of the Egyptian Exploration Society. What did he find? He went there, and he apparently found Rameses the treasure city, and he was delighted. He prosecuted the explorations and found a very strange building, which surely could have no other purpose

The Treasure
City of Pithom
or Succoth.

than that of storing away treasures, grain, or something of the kind. Many buildings were found constructed after this fashion; the lower story consisted of nothing else than a vast cellar; excavations had been made in the

soil, evidently, and by the layers of bricks the story had been completed, having no door, no window, no means of entrance, save a sort of trap-door in the roof, and over that was built a house much like the other building found in the ruins, which probably was inhabited by the keeper of the treasures. Numerous buildings like this were found, and the only conjecture that could be made was that these buildings were employed for the purpose of storing away some kind of treasure. This was supposed to be the treasure city of Rameses. But, mind you, further investigations so shook that idea that it had to be given up, and this famous scholar continued his researches, when lo, the truth flashed upon him, from some other discoveries, that this was nothing other than a city dedicated to the god Tum ; the city Pi Tum, the abode of Tum, the old treasure city of Pithom. And so, while the treasure city of Rameses was not found, they had found the treasure city of Pithom.

Now still further, mind you, they found the civil name of this treasure city of Pithom. This city having been dedicated to the god Tum, Pithom was its religious name, ecclesiastical name, if you please ; but the civil name, according to the records of this same city, was Succoth. Now we do not know where Rameses was, that other treas-

ure city, but the word tells us that the Israelites journeyed on that famous night from Rameses to Succoth. We do know where Succoth was. Thence they moved to the Red Sea, which is just near by, and there they crossed—at that point, by the way, where the Red Sea is most narrow—and then they passed to the desert *en route* for the land of Canaan. These are but a few of the multitude of illustrations that we might marshal to-night in corroboration of the harmony existing between the word of God and reliable secular history.

And Egypt, slumbering on through all these centuries, has at last risen from her tomb and come forth to speak with those lips that have been so mute, and has given us eloquent words, declaring that this book of God can be relied upon for accuracy in its statements of profane history.

Institutions we have not time to notice. A single
 one for illustration is that of the Lord's
 The Lord's
 Supper. Supper.

Go into a room away back yonder in Palestine eighteen hundred years ago and you find our Lord, with his disciples before him, breaking bread and telling them to observe this as a memorial of himself. "This do in remembrance of me." Then come down through the first century, and the second, and the third, and finally to the fathers, the

Christian fathers and Christian teachers gathered for the celebration of the Holy Eucharist. We come on down through succeeding centuries through the Middle Ages and we find Christian teachers still observing it. We come to the nineteenth century, we go into our churches on the Sabbath day and we find God's people breaking the bread and pouring the wine ; doing this in remembrance of him. An institution stretching away back for nearly two thousand years agrees precisely with what we find in the word of God. The harmony existing between the institutions of the Church, the institution of this holy sacrament of the Lord's Supper, and the record of the book, proves to us its accuracy as a historical record.

Let us add, in conclusion, that if there be found to-day a single discrepancy between the word and reliable profane history, we think, in view of all that has come to light in vindication of the word, we can afford to wait until God in his own good time shall permit us to find further evidence. And in the meantime our faith should be serene and steady in this good old book of God.

"Thy word is true from the beginning."—Psa. lxxix, 160.

"The purpose of Holy Scripture is to teach us how to go to heaven, and not how the heavens go."—*Baronius*.

"Flower in the crannied wall,
I pluck you out of the crannies—
Hold you here, root and all in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."—*Tennyson*.

"The psalmist called it 'the round world;' yet for ages it was the most damnable heresy for Christian men to say the world is round; and finally sailors circumnavigated the globe, proved the Bible to be right, and saved Christian men of science from the stake."—*Lieutenant Maury*.

"Before the morning stars sang together some master prepared the measure. Before matter began to gravitate inversely as the square of the distance some mathematician fixed the problem."—*Munger*.

"No! Such a God my worship may not win
Who lets the world about his finger spin
A thing extern: my God must rule within,
And whom I own for Father, God, Creator,
Hold nature in himself, himself in nature;
And in his kindly arms embraced, the whole
Doth live and move by his pervading soul."—*Goethe*.

IV.

Harmony with Physical Science, Astronomy, Geology, etc.

THE subject for our thought to-night is the harmony of the Bible with physical science.

The apparent conflict between religion and science is to be explained upon the ground that scientists employ for the study of phenomena and the investigation of the <sup>Explanation of
the Apparent
Conflict.</sup> causes of phenomena the faculty of reason, while religion, assigning to reason its proper realm, calls into exercise largely the faith faculty. On the one hand, scientists, accustomed to the most rigid investigation of phenomena, encountering the displays of supernatural power in the miracles recorded in the word, and unable to account for these phenomena by any natural causes, declare that these stories are only legends, and they reject that portion of the word of God. On the other hand, the Christian who is unable to distinguish between fact and theory in the realm of science, looking at the pretentious theories of physical science and regarding them as facts, is alarmed

because there appear to be so many discrepancies between these theories and the word of God. Now

**The Office of
the Scientist.**

the office of the scientist is twofold—he must first of all observe phenomena ; he must note accurately the facts that come under his gaze. In the second place, he must seek to ascertain the underlying laws of these phenomena. In fulfilling the latter work hypothesis is very valuable ; but we should observe that the hypothesis must always be demonstrated before it can be accepted as fact. For instance, the nebular hypothesis, accounting for the origin of the world, is only an hypothesis ; it may not be true ; indeed, it is open to attack ; but it is the best working hypothesis known to the scientific world to-day, and it enters into all our inquiries. It gives such a marked coloring to all our investigations that it is even regarded as a fixed fact, as a demonstrated theory, whereas it waits yet for further confirmation ere it can be passed into the realm of actual fact. Oftentimes these theories are presented as demonstrated facts. Hence the Christian is alarmed because of the discrepancy between the theory and the declaration of God's word. There have been too many Christian names among the men of science for us to be seriously alarmed either by its real advancements or by its pretensions.

Nor is it right, consistent, or becoming for us to array ourselves against scientific investigation. We submit that it is not fair that we should for a moment lift our voice against that great army of noble investigators who from their thousand watch-towers sweep with their glasses our nightly skies, or with the spectroscope untwist the braided beam that comes from farthest star, and so by the triumphs of solar chemistry unfold to us the constituent particles of yonder rolling sun or hazy nebulæ ; or who with flying kite and silken cord coax the lightning from the summer's thunder-cloud and tame it till it flies on feet of fire to bear our messages under the sea or over the mountains, or compel it to kindle a noonday splendor amid midnight gloom, propel machinery, and fulfill many a useful ministry. In the realm of inventive art, in the economic industries, in the departments of medicine and hygiene, in the everyday necessities of travel and trade, of health and home, we owe too much to physical science to allow ourselves to be otherwise than favorable to its best promotion.

Our Debt to
Science.

And yet if we were to accredit the utterances made from some famous pulpits we might conclude that science, so far from being the hand-maid, is the sworn foe of the Bible

Unreasonable
Hostility.

We hear one widely-known clergyman exclaiming, "Let us hear less about evolution and more about devilution;" and still another, reiterating the sentiment of an English dean, "I prefer to find my ancestors in the garden of Eden; you may find yours, if you will, in the zoological garden." To be sure all this is "taking" and popular, but thoughtful men know that it is unfair; that it is making the same use of satire and ridicule without logic that some unchristian and unworthy scientists have made of the same weapons against religion.

Besides, God is the author of all truth, and
God the Author
of Truth. wherever truth is found, whether it be
in the fire-mist floating around some
distant star, in the brilliant aurora traced in the sky
of the long arctic night, in the modest flower un-
covering its beauty amid torrid jungles, in the
rhizopod hiding itself in the limestone rock of some
impending sea-cliff, in the dew-drop transmuted
into a diamond by the kiss of the morning sun-
beam, in the great law of the conservation of en-
ergy, or whether it be found in the marvelous
creation song of Moses, in the glowing pages of
Isaiah, in the rapturous strains of the minor
prophets, or in the sweet beatitudes of Jesus the
Christ, truth is always one and the same, for it has
the one author—God.

Now, while there are some unworthy camp-followers, it must be admitted that the great army of scientists is composed of men who love truth and who steadfastly pursue truth, and we should bid them God-speed in their patient, unwearying toil. An eminent scholar, after pointing out the fact that nearly all of our colleges and universities were founded by what he calls "Bible men," very appropriately says that "Newton was only one of hundreds who, given to science, loved his Bible. From his day to this the succession has been complete. And the science that in our day boasts such Bible men as its Faraday, its Forbes, its Carpenter, its Hitchencock, its Dana, its Torrey, certainly cannot be considered as occupying a position hostile to the Bible." And while holding fast to the precious spiritual truths brought us in this holy word, surely we should have nothing to fear from discoveries of truth in any other kingdom of our Father.

But we advance to the bolder ground that the physical sciences in their demonstrated facts furnish us to-day with a positive argument for the inspiration of the Scriptures. There is abroad to-day a spirit of skepticism that is more pernicious because it is subtle and insidious ; it assails many, and is the more captivating

Christian Men
in Science.

A Patronizing
Skepticism.

because of its semblance to learning. It does not directly assail the Bible ; indeed, it concedes the fact that the Bible is a most excellent book, furnishing a valuable code of morals, besides giving us some valuable history, and embodying the teachings of one of the many good systems of religious faith. But it abounds in early legends and traditions and contains stories of displays of miraculous power, which, of course, cannot for a moment be accepted by the scientific investigator. Its forecast of the future life is innocent, but, of course, the thinker must admit that no man can penetrate the future, and while these speculations of the future life are innocent they are likewise valueless, since no man can know any thing of the hereafter, and agnosticism is the only tenet of the profound and practical thinker. Thus the Bible is being patronized until, in the thought of many, it is dethroned as the supreme authority of God.

Many young men in our large cities and towns—and it is for these young men particularly that we are urging the claims of the book to-night—are slowly and quietly slipping their cables and drifting away from their faith in their mothers' Bible and their fathers' God. Others are more noisy about it, and they are very eager to point out the discrepancies between the word of God

and true physical science; poor, foolish fellows, who do not know the difference between a brick-bat and a piece of triassic sand-stone, will talk most learnedly about the contradictions between modern geology and the Mosaic account of creation; brilliant ignoramuses, who, to save their lives, could not tell you how a scientific man will distinguish between the flame of an old lamp and the fire which streams from yonder Orion, will, with the utmost assurance, talk about the perfect demolition of the Bible account of creation by the developments of modern astronomy. Now we know that the skeptic, the honest skeptic, is to be reclaimed largely by the preaching of the Christ, by the power of the Holy Spirit, by conviction produced from the lives of holy men, and by the instrumentality of earnest toilers, whose hearts are aflame with the love of Christ. Yet even here logic has its province. The Bible once proved to be the word of God, we must bow to its authority and conform our lives to its dictates and accept by faith that in it which we cannot comprehend. But that the Bible is an inspired book is as capable of demonstration as any other fact upon which human thought may rest. There is room, then, for the study of the solid foundations on which the word of God abides.

Now physical science in its demonstrated facts
The Proposition
 —Physical Sci-
 ence Furnishes
 a Positive Ar-
 gument. furnishes us such a ground-work, and
 upon these demonstrated facts, those
 only which are accepted by the lead-
 ing, the best scholars in these departments to-day,
 may be constructed what we regard an impregna-
 ble, unanswerable argument for the divinity, the
 inspiration of this book of God.

We beg to notice two things before we advance
The Bible not
 a Work on
 Science. further to our study. First of all, the
 Bible is not a work on physical science.
 Old Baronius, the great Italian author, says
 somewhere, "The purpose of the holy Scriptures is
 to teach us how to go to heaven, and not how the
 heavens go." And yet the Bible touches upon
 physical science; but remember always that it
 touches physical science only incidentally.

In the second place, the supreme object of the
A Revelation on
 Spiritual Truth. Bible is to make a progressive revela-
 tion of spiritual truth to both the earlier
 and the later ages. Hence it employs the lan-
 guage of common life and not the language of
 strict scientific accuracy. The Bible speaks of
 the sun setting and of the sun rising. We all know
 that the sun does not set and does not rise, but
 this is the language of common life. This is the
 language which the scientist will employ to-day;

he speaks of the sun setting and of the sun rising. And the wisdom of this will occur to us when we see that the Bible would have been rejected in its earlier history had it employed any other than the language of common life.

But since the Bible is the word of God, a revelation from God, who knows all things, it must be marked, first of all, by an ^{Absence of Error Rightly Demanded.} absence of false conception or erroneous statement touching those things actually demonstrated by physical science.

A single illustration must point this truth. In earlier ages it was the universal belief that the world, the earth upon which we live, was stationary ; that the heavens, with their stars and multiplied worlds, revolved about the earth ; that the sun actually rose and set ; and that all these starry worlds were in motion and revolved about the earth. This was universally accepted ; this was the belief in Moses's day. Now the question arises, how was Moses kept from introducing that error into the word of God ? On the other hand, will you notice that while there is an absence of this long ago exploded theory concerning the rotation of the heavens, there is also an absence of the correct theory, known as the Copernican theory, of the rotation of the earth ; there is an absence of this

from the Bible because it would have rejected the Bible during the first sixteen hundred years of its existence, for not until the days of Copernicus was this theory accepted.

We notice some incidental references to physical science before we move to the more important. In the realm of psychology it is well understood that Francis Bacon revolutionized the thought of the world by the system of inductive reasoning with which he linked his name. Before his time the reasoning in all the systems of philosophy and the study of physical science were from theory to fact. In other words, the theory was first thought out, and then the thinker tried to compel the theory to explain the facts. Lord Bacon called the attention of the thinking world to this important fact: that they had been overlooking the necessity of first investigating the phenomena to see what are the facts established ere the law should be evolved or the theory should be accepted. Since Lord Bacon's time physical science has steadily studied the facts, and no science is worth our thought to-day that is not based upon the actual investigation of the phenomena as they are observed. The whole effort of science to-day is to train the perceptive faculties; to teach men to see and to see correctly; one of

Incidental
References—
Psychology.

the most difficult things to do—to see what is before us and to get the facts, and evolve the theory out of the facts.

Now, turning to the book of Job, we find a most beautiful illustration of this Baconian philosophy,—this Baconian method of reasoning—where the majesty and holiness of God are argued from the works of God as seen in the material world around us.

Turning for a moment to physiology, we remark that long ago Moses wrote, “The life of the flesh is in the blood,” and had at-^{Physiology.} tention been paid to this statement of Moses we venture the assertion there would have been much less of blood-letting as the centuries rolled by. Now the whole effort of medicine is to keep up the quantity and the quality of the blood. In the book of Proverbs, fourth chapter and twenty-third verse, we read : “Out of the heart are the issues of life,” and in the book of Leviticus, seventeenth chapter and eleventh to fourteenth verses inclusive, there is another hint of the circulation of the blood, as discovered by Harvey. If our medical world had wanted a suggestion of anæsthetics, one of the most recent of surgical discoveries, they might have found it in the second chapter of the book of Genesis, where we are told that a “deep

sleep fell upon Adam" preparatory to the process of removing the rib.

A more important illustration is to be found in the method of isolation or quarantine employed by Moses for the suppression of leprosy.

In the year 1700 a horrible leprosy made its appearance in England, and it was finally stamped out by this method of isolation and quarantine. This method of quarantine had been practiced by Moses three thousand years before. How is it that amid the universal errors of pathology and physiology, amid the absurd theories of medical science that obtained all through these ages—how is it, we ask, that the religious ceremonies of the Jewish people read to-day like a chapter taken from a modern work on hygiene?—so much so that the eminent authority, Dr. Edward Clark, has said, "The race has not yet outgrown the physiology of Moses." This subject deserves further attention, but we hasten.

In botany apply the tests, and we find that in
the Old Testament Scriptures there are
Botany. two hundred and fifty distinct botanical
terms, and in no instance is there a single inaccuracy. A revolution has been wrought in botany in recent times by the classification of herbs and plants by the seed rather than by the leaf, as for-

merly. But, turning away back to the earliest chapters, we find Moses declares, speaking of the grass and the herb yielding seed, that the tree yields fruit whose seed is in itself, "after his kind."

In zoology we have an illustration : first of all the book refers to the industry and prudent care of the ant, a statement which Zoology. was once called in question, and even ridiculed, but is now confirmed by a careful scientific investigation into the habits of the "harvesting ant," an achievement first successfully accomplished by our own distinguished American naturalist, Dr. Henry C. McCook, while encamped for that purpose on the hills of Barton Creek, in the State of Texas. The Bible speaks of the vulture, not in the words of the poet, as scenting the "carrion from afar," but as finding its prey by the keenness of its eye, a statement which, as a matter of scientific fact, is strictly correct.

In meteorology we have another illustration. We read : "All the rivers run into the Meteorology. sea ; unto the place from whence the rivers come, thither they return again." Take up our best works, Lieutenant Maury's *Physical Geography of the Sea*, Guyot's *Earth and Man*, or Reclus's great work on *The Earth*, and where can you find a better statement of the circulation of

the waters of the globe than we find in these same utterances. "The wind goeth toward the south, and turneth about unto the north. The wind returneth again according to its circuit." "He bindeth up the waters in his thick cloud, and the cloud is not rent under them." "He draweth up the drops of water ; rain is condensed from his vapor." Could any thing be more accurate, scientifically speaking, as a description of the aerial circulation of the winds, the sweep of the tropic and polar currents, and the various movements of the air, and the processes of evaporation, which science has firmly established? We have referred to Lieutenant Maury's *Physical Geography of the Sea*. This eminent scientist has said : "I have always found in my scientific studies that when I could get the Bible to say any thing upon the subject it afforded me a firm platform to stand upon, a round in the ladder by which I could safely ascend."

The study of astronomy has brought to light in recent years very many facts, yet astronomy is one of our oldest sciences. We go away back to those Oriental countries, the birthplace of the race, with its cloudless sky and its myriad stars, and we find that more and more the thought of man was directed to the heavens, until the most respectable science, perhaps, of an-

cient times was understood to be the science of astronomy ; the science which claimed most thought and most investigation was the science of astronomy. And it is remarkable that in all the statements and theories that are presented by that ancient science of astronomy there is so much of inaccuracy that we are compelled to reject nearly the whole of it. Besides, the modern scientist is provoked not only to smiles but to hearty laughter as he reads the absurd theories and speculations which these ancient astronomers give us. Take, if you will, the theory concerning the foundations of the earth. It was be- Theory of the Earth. lieved, as you know, that the earth rested upon the back of a huge tortoise, and that the tortoise rested upon the coils of an immense serpent.

This theory was persistently adopted by the eminent philosophers of that time and accepted by the multitudes. Another theory was that the earth rested upon the back of a huge elephant, and as he shook himself the inhabitants were disturbed by what we now call earthquakes.

How is it that this book of God is marked with an utter absence of any of these absurd theories and erroneous ideas? How is it that in the book of Job the inspired pensman The Empty Place. declares that " He stretcheth out the north over

the empty place and hangeth the earth upon nothing?" We call to our aid telescopes so mighty that they bring distant worlds near—that one now being constructed for the Lick Observatory brings the moon within about a hundred miles of the earth—yet, while we turn these telescopes to any other part of the heavens only to have revealed to us thousands upon thousands of new stars, when we direct that most powerful glass to yonder north we find no stars there; on and on with our increasing vision we can fly, it is only to project our sight into that "empty place." Who instructed that inspired pensman so that he could not make these mistakes that ancient astronomers accepted, and gave him hints of truths that were waiting to be discovered?

We will not linger upon that phase of astronomy which is known as astrology. This was accepted by all nations except the Jews. And it enslaved the belief and the daily practice of the best thinkers in these nations, and the most popular books in that day were books that availed themselves of some of these theories of astrology.

Now, how is it that Moses and David refrained from introducing into their works that which would have popularized the book, and made it generally accepted in other nations, by putting into this

volume these absurd, but at that time almost universally accepted, astrological ideas?

But we call attention, in the second place, to the statement that wherever the Bible is positive it must be accurate, whether its statements are direct or incidental.

The Bible
Accurate in
Positive State-
ment—Cos-
mogony.

Now, physical science in our day is greatly concerned with what is known as cosmogony, or the origin of the universe. The Bible faces this question in its efforts to reveal the majesty of God, to assign to him the glory of creation. With a voice of supreme authority it answers for us the question of the origin of the universe by its first sublime declaration, "In the beginning God created the heaven and the earth."

Science is busy in these latter times with what is known as the theory of evolution, and we must confess (and we have no hesitation in making the confession) that a very careful investigation of the facts inclines us to the acceptance of the theories of evolution. Some of these are so modified as to allow a special creative act when man is brought upon the stage, so that he is endowed with a spiritual nature that does not belong to the brute creation. And a reference to this seems to have been made in the book of Genesis, where we are told that man was made

Evolution.

from the dust of the ground, and then we have this added : that God breathed into his nostrils the breath of life ; thus deriving his high moral nature from the Spirit of God itself.

“No theory of evolution,” says Professor George P. Fisher, “clashes with the fundamental ideas of the Bible so long as it is not denied that there *is* a human species, and that man is distinguished from the lower animals by attributes which we know that he possesses. Whether the first of human kind were created outright, or, as the second narrative in Genesis represents it, were formed out of inorganic material, out of the dust of the ground, or were generated by inferior organized beings, through a metamorphosis of germs, or some other process, these questions, as they are indifferent to theism, so they are indifferent as regards the substance of biblical teaching.”

Let us linger for a moment upon the subject of evolution, which we would not be justified in passing. We would emphasize this fact : that evolution concerns itself with method rather than agency ; evolution may be the correct theory. You understand by this theory of evolution that from the simplest forms, from monads—whatever they are—the higher living organisms have been developed ; from the vegeta-

Evolution Con-
cerned with
Method Rather
than Agency.

ble have come the animal, and from the lowest forms—from germs in the lowest forms of life there have been steadily evolved or unfolded the higher forms of life. It does not follow from the theory of evolution that the baboon is the ancestor of man, and those who have fought Charles Darwin have been ignorant, most of them, of Darwin's theory. From the same germs from which the race of monkeys has come, from like germs, under diverse influences other races have been developed, and among them the race of man.

Now, observe that this theory which has so large a place in the thought of the scientific world to-day, and about which so much has been said, concerns itself rather with the *method* of creation than with the *agency*. It does not deny that God created man, but only points out what it believes to be the method of his creation.

The word declares that God made man from the dust of the ground. Look at that! What does that mean? The dust of the ground! We understand it by an enlightened interpretation to refer to the material elements that are around about us, and we take this physical body and, placing it in the laboratory, analyze it, and we can resolve it into its original gases, and these same gases we find enter into the structure

The Dust of
the Ground.

of the globe itself. We find these same gases enter into the structure of the soil and the rocks beneath us. We find them also in the animal creation below us, in the very forms of life there. Now, it matters not whether God chose by an instant act of creation to create man from these gases and these elements, or whether by a slow method, extending through ages, just as he unfolds the oak from the acorn, he developed man's beautiful, noble form by a method of evolution, climbing higher and higher with each successive organism. In either case man is created from the elements of the soil, from "the dust of the ground."

But we call attention to this fact: that though we accept evolution as an adequate explanation of the origin of things, we have yet one searching question that physical science does not answer, but which the word of God completely answers. Allowing evolution to be true, it tells us that in the beginning there were atoms; these atoms joined together formed molecules, and these molecules joined together formed living organisms, and up, up from the lowest life we come to the highest and noblest life seen on the globe—human life.

Now, there are two great gulfs that must be bridged. There is, first of all, the gulf of mind. There is, it seems to us, an immeasurable distance

between the whine of the baboon and the triumphant death-shout of the Christian ; there is an impassable gulf between a Gladstone with his gigantic brain, with his thinking power, and that poor brute that knows nothing of reason. But we will allow that gulf of mind to be bridged. Then come further down and you will find another gulf, a great yawning chasm, between a living thing and that thing which is inanimate. Between the vegetable that is growing or the animal that is rejoicing in life and the stony rock that does not feel the pulsations of life there is an immeasurable distance. But we will allow that gulf to be bridged. Evolution must have both these gulfs of mind and life bridged for it. Now, descending by aid of these improvised bridges we come to the very earliest conditions of the primordial world, to the very beginning, as far back as evolution can carry us, where we have nothing but the jumbling of atoms, and, following an able thinker, we have two questions to ask. First of all, "Who jumbled the atoms?" In the second place, "Who made atoms in the first place, that they might be jumbled?" Science answers with its theory known as "agnosticism," "know-nothingism," "we don't know." This word of God has its answer to this question that science has not yet answered: "In the beginning, God."

"Before the morning stars sang together some master mind must have prepared the measure" for that delightful harmony ; before gravitation began to exercise itself inversely as the square of the distance, as Newton discovered for us, some master mind must have thought out that problem.

The word of God answers, and with what majesty it answers, "In the beginning, God !"

But an opponent urges, The developments of
Modern Geology. modern geology prove the Bible untrue ;
you surely will not deny that, for the Bible sets forth that in six days the earth was created. Modern geology demonstrates that ages were consumed in the formation of the crust of the earth and the development of the several forms of life. Now we answer, first of all, that geology has made clear that the time must have been immeasurably long, though how long we do not know. We go into certain caverns to-day where there are stalagmites, a formation of limestone rock, and we can determine by various devices how long is required for the formation of half an inch of that rock. Some coins and some utensils have been found in a certain cavern of Ireland buried beneath a thin conglomerate, and in this way we can determine approximately how long it requires to build up a certain thickness of

this stalagmite formation. But observe that under different conditions of atmosphere the process might be much more rapid, and we do not know the precise conditions of the atmosphere in these earlier times, and so we cannot determine how long was required for the formation of the crust of the earth. In the second place, we notice that the Hebrew word rendered "day" may mean a long stretch of time; and this is true, that the Hebrew word employed in the book of Genesis which is translated "day" may refer to a long stretch of time. Observe, however, that we have these words in the context: "The evening and the morning were the first day." So the writer seems evidently to have had in mind a day of twenty-four hours—in a word, just what we understand by the term day.

We would, however, call attention to this higher interpretation of the Mosaic account. We understand the Mosaic account of creation, which is found in the first chapter of Genesis and in the first three verses of the second chapter, to comprise one of the most beautiful of poems. It is one of the finest specimens we have in the Hebrew Scriptures of what is known as Hebrew parallelism. This, so long ago as Klopstock's time, was called by him "An

The Hebrew
Word trans-
lated Day.

The Mosaic
Account a
Hymn of
Creation.

Ode to Creation," and Dr. Whedon many years ago styled it as nothing more or less than "A Hymn of Creation." We must dispossess our minds first of all of the numbering of the verses, and the breaking up of this account into chapters, an arrangement purely arbitrary, and viewing the picture which presents itself to us as a complete account we cannot but be impressed with much of the beauty of this poem even as we find it in our English translation. If you will look at the first statement, "In the beginning God created the heaven and the earth," you will find the exordium or introduction of the poem. Then there follow what are known as the three strophes and three antistrophes, succeeded by the conclusion or epode of the poem. We have placed upon this chart here an illustration of this beautiful Hymn of Creation.

THE HYMN OF CREATION.

EXORDIUM. Gen. i, 1.

- | | |
|-----------------------------------|-----------------------------|
| 1. Light (or ether). | 4. Luminaries. |
| 2. The waters and the atmosphere. | 5. Water animals and birds. |
| 3. The dry land and plants. | 6. Land animals and man. |

7. Epode. Gen. ii, 1-3.

"In the beginning God created the heaven and the earth." Here we have the exordium or intro-

duction of the poem. The first day's creation of air or ether ; the second, the creation of the waters and atmosphere ; the third, the creation of dry land and plants ; the fourth, fifth, and sixth are represented respectively by the creation of the luminaries, water animals and birds, land animals and man. Then the conclusion of the poem is found in the declaration that God rested from his labors and "blessed the seventh day and sanctified it." We have, then, the introduction of the poem, the three strophes, as they are called, and the three antistrophes : the three preparatory acts of creation giving us the ether, the waters and atmosphere, the dry land (the receptacles), and the other concordant acts of creation giving us the luminaries to shine in the ether, the water animals and birds that live in the waters and atmosphere, the land animals and man, who live upon the land and find their sustenance in plants. Then follows the epode, the seventh number, which was always the symbol of perfection or completion in the Hebrew mind. God rested from his labors and we have the seventh day, the Sabbath of creation.

"I wish I were able," says a scholarly writer "to present it to the eye as it now appears to my mind in its organic unity ; a solemn sonnet

freighted with a single thought from beginning to end."

"In our English version, broken up into verses, and split right across into two chapters, it is like an image reflected in a shattered mirror; all its real beauty is concealed. But to him who can look with a clear eye on this sublime composition, and grasp its real unity, it is unquestionably a real hymn, . . . perhaps chanted in the tents of the patriarchs in their evening and morning worship . . . to commemorate the fact, and keep alive the faith, that this world is the work of a triune God."

Here, then, we have a hymn of creation, a majestic poem; under this poetic form the inspired writer sets forth creation as occurring in six great days, our common day of twenty-four hours being employed poetically to represent a vast stretch of time, a creative Epoch.

Now in all fairness the writer of a poem must not be held to a literal interpretation. The Test of Accuracy. How then can we test the accuracy of this Mosaic account? We can test the *order* in which the various forms of life appeared. And we have placed before you upon this chart, borrowed and modified from Dr. Winchell, the announcement of modern science, and compared this announcement with the declaration of Moses.

it. As it cooled it contracted, and the outer rim, becoming heavier, was broken off, and continued to whirl about as a ring until it broke and coiled in the form of globe, and it too cooled and condensed and hardened, and in this way the several planets were formed. We have a specimen of this to-day in the planet Saturn, where this great world Saturn in cooling broke off some of its outer rings, and detached itself from these rings, and they have continued to this day, so we have the three great rings of Saturn.

Besides this, in other instances as well as in Saturn, the outer rings usually in breaking up, or rather detaching themselves, coiled up and formed moons, and these all revolve in the same way—with the single exception of some of the moons of Uranus—revolve in the same way about the central sun. With this brief statement of the nebular hypothesis we proceed to the comparison.

The first day we have the creation of light. According to our best science there was first chaos, igneous or fiery vapor con-
The Six Creative Days.
densing. In the second day we have the creation of the atmosphere, or the expanse above us. According to our best science there followed the first stage, the gathering of clouds, descent of rain, the deposit of the earliest sediment; as the gases con-

densed and combined they accumulated to form crusts and finally hardened rock. On the third day we have the form of continents, the appearance of vegetation, and the prevalence of vast heavy mists that must have obscured the light of the sun, through which the rays of the sun could not possibly have penetrated. On the fourth day we have the creation or appointment of luminaries. According to science there followed the dispersion of the clouds, the rolling away of these vast heavy mists that rested like a pall over the world, so as to make it possible now for the sun and the moon and the stars above to be seen by the inhabitants of the earth, had there been such. The fifth day we have the creation of the aquatic animals and birds. According to science we have the appearance of invertebrates, mollusks, and fishes, aquatic reptiles, and birds. The sixth day we have the creation of land animals and man. According to science we have the appearance of land animals and man. The seventh day we have the Sabbath, corresponding to the reign of man; the Sabbath of creation. Now, besides these we have the geological

The Geologic Ages and order of the Forms of Life.

ages: the Azoic, meaning without life; the Eozoic, meaning the morning of life; the Paleozoic, meaning ancient life; the Mesozoic, meaning middle life; the Cenozoic, or

recent life, and then follows the Phrenozoic, or our present age, characterized by the association of mind and life. Thus we have the successive ages, the Azoic, the Eozoic, the Paleozoic, the Mesozoic, the Cenozoic, and the Phrenozoic ages in geology. These are established by an examination of the crust of the earth. We know that the forms of life appearing in the lowest stratum must have been created first; those appearing in succeeding ages must have succeeded those appearing in preceding strata.

Now the accounts given here, biblical and scientific, correspond precisely with each other. In the Azoic, no life; and the very faintest appearance of life, if any at all, in the Eozoic age. Where Moses gives us that account of the creation of aquatic animals and birds we have the Paleozoic age, divided into the Silurian, Devonian, and Carboniferous, giving us these varied forms of aquatic and aerial life; and then follows the Reptilian, and later the Mammalian, peculiarly the age of land animals.

Now these ages conform to these orders of life as found in the rocks, and conform to the account given in the books of Moses.

We recall that not many years ago there were found forms of animal life between the Carbonif-

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erous and Devonian deposits—that is, animal life below any vegetable life; and what a protest went up from the scientific world! This book of God was untrue because it gives us an account of vegetation appearing before there was any animal life, and yet going down here into the rocks we find life, animal life, before we find any vegetable life! But, digging deeper, they found under this layer of rock a rich deposit of graphite, which is nothing more or less than a composition of vegetable matter. So the old book was perfectly true in according to the vegetable priority of creation.

Before employing this chart of comparison of the Mosaic account with that of modern science we were careful to send a copy of it to Professor Dana, of Yale College, conceded to be one of the highest, if not the greatest of living authorities in the realms of geology, and he pronounced it accurate in every respect, and declared that the argument based upon it for the inspiration of the word was simply impregnable.

Now we want to ask in presenting this argument, when we bear in mind how absurd were the theories concerning the origin of all things, how wild and vague and foolish were the speculations of all those ages, and remember

A Fancied
Discrepancy.

The Argu-
ment Applied.

that only within the last hundred years have we known any thing about reliable science touching the earth's crust, we want to ask who communicated to that old shepherd yonder in the wilderness the story of the world's birth? Permit us to re-iterate the question. Bear in mind that the cosmogonies of the earlier philosophers were not only wrong, but absurd in the extreme, and that, too, for thousands of years; that not until within the last hundred years has true science, born of the Baconian philosophy, really settled the problem of the world's origin as concerns the order of creation; and then place beside these facts the other tremendous fact that the Bible, written three thousand years ago, contains a faithful account of creation, and we have an unanswerable argument for the inspiration of the book. Who told that old shepherd away back yonder in the wilderness three thousand years ago that which it has taken the world six thousand years to discover by human reasoning and investigation?

In the year 1806 the French Institute of Science published eighty theories in geology, every one of which was hostile to the Mosaic account of creation. Every one of those scientific theories is dead to-day, but the old book stands. Who guided that old shepherd back yonder in the wil-

derness? Who kept Moses from these errors, and who told him how the earth's crust was formed, and how the orders of animal and vegetable life appeared? Answer us, O, fellow man! as we press the question, How is it that while the world, the whole thinking world, was in ignorance of these facts until within the last hundred years, how is it that this precious book of God has carried in its first opening chapter for three thousand years the accurate account of the creation of the globe which finds its confirmation in the demonstrated facts of science to-day? This surely must be regarded as an unanswerable argument for the inspiration of the book of God. There is nothing more sublime in all literature than the majestic manner in which the Bible writes down the truth and calmly waits thousands of years for its vindication.

Had Moses put the land animals before the sea animals how the scientists of to-day would have been troubled in endeavoring to accept this holy book; but there is no such mistake as that; no slip of the pen that gives us any erroneous statement of the appearance of the orders of life.

Not so has it fared with other sacred books, which are so confidently commended to us by certain critics as worthy to rank with the Bible. The

Vedas and Shasters and the Koran abound in errors. To quote from the Ingham Lectures : “ The Veda and the Shasters of the Hindus have not escaped this dan-

Other Sacred
Books Con-
trasted.

ger. The authors of these sacred books were ignorant of the form and geography of the earth ; ignorant of many facts in the history of the race. They were without a knowledge of the true solar system. Hence they hazarded statements about the form of the earth, the system of the universe, the ages of empire, and the lives of men, that harmonized with the traditions and mythologies of their age, but have been found by later discoveries in science and a more accurate knowledge of human history to be utterly unfounded in fact. Put a common school geography, or the simplest treatise upon astronomy, or any well-composed work upon ancient history, into the hands of an intelligent Hindu, and in just so far as he comes to a knowledge of their facts he is compelled to give up his faith in his Shasters. It is for this very reason that these sacred books are losing all their authority among the intelligent and inquiring of the people. Compare also the Koran with the Bible. What the Bible once uttered was uttered for all races and all time. The emergencies of the moment never affect its principles. The crises of

an empire never turn it back upon itself ; never even divert it from its main design.

“On the other hand, the author of the Koran conformed his instructions to his followers not to any deep and broad underlying principle, but to the pressing necessities of the moment. Hence, he was compelled frequently to recall what he had once promulgated and to suppress what he had once proclaimed. Thus the Koran is not only filled with false philosophy and historical untruths, but it is in itself one complicated mass of irreconcilable contradictions.

“Skeptics have pronounced it the great religious rival of the Bible. It is the cripple entering the lists against an athlete, only to suffer defeat in every possible encounter.

“Look at the Bible. It spreads over a wide range of history, looking into the future as well as recording the past. It is more definite in its account of creation, more specific in its wondrous scheme of salvation. How happens it that it has escaped the rock on which the systems of false religions have split? There is but one answer that can be given ; and that is, its Author held in his hand the key to all knowledge.”

In conclusion, let us be friendly to the search for truth on every side. Science is but the hand-

maid of religion. God has traced his thought alike in the written word and in the carved story of the rocks as with an iron pen engraved upon the rocks forever.

Science the
Handmaid of
Religion.

Let science press her investigations; she only aids in vindicating the claims of this book of God to its divinity. Let chemistry demonstrate the precise mathematical proportions in which Nature invariably effects her combinations or casts her crystals; this is only declaring anew that He hath "meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

Let astronomy demonstrate that our earth is drifting further and further away from Orion, and that the earth and sun, with their splendid retinue of planets and satellites are revolving about a central star—Alcyone in the constellation of the Pleiades; this, as Maury has pointed out, is only flinging light upon the utterances of Job: "Canst thou loose the bands of Orion? Or canst thou bind the sweet influences of the Pleiades?" Let the same science prove that the eighty millions of suns and systems are sweeping about one great sun or center; this is only declaring that they are singing as they go the praises of one God, proclaiming as

they do that there are no "hostile gods," but that over all there is one great Presiding Mind.

"Examining this Bible as a geologist," says one of the greatest living authorities in science, "I find it to be in perfect accord with known science; therefore, as a Christian, I assert that the Bible narrative must be inspired."

O, brother, if you hear the boasts of skeptics, that science has demolished the Bible, we beg of you to come to the true sources of scientific facts, that you may see the ground-work of our faith. This Bible is the Book of God, and we cannot do better than to live by its precepts, and when we come at last to die, and find all earthly knowledge fails, we shall find this book, with all its mystery, will yet give us light enough to guide us safely home.

"We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."—2 Peter i, 19.

"Prophecy is the chart which portrays the outline of a large extent of coast on the shores of the ocean of time. History tests the chart. It follows the prophet's track and verifies or refutes his claims. The future—once unknown, except by the prophetic chart—becomes the past, and the explorer, traversing it familiarly, may determine its general accuracy."—*Gillett*.

"You may deny the story of miracles, but can you deny the miracle of the story ?"—*Archer Butler*.

V.

The Prophetic Element—A Badge of Divinity.

IN the continuation of our study of the subject, “How do I know the Bible is the word of God?” we come to-night to the consideration of the prophetic element of the Bible, regarding this a badge of its divinity.

The order of prophets was a most remarkable institution. A succession of The Order of Prophets. angelic visitants, coming direct from the throne of God, could not have been regarded as more remarkable. Holy men of God, from Abraham to the apostles, “spoke as they were moved by the Holy Ghost.” They had no entreaty, no command, no counsel, no word of their own. They spoke as by divine authority; they were the ambassadors, the mouth-piece of God. “They were reeds blown by the breath of the Eternal, clarions through which his voice spoke to inspire the consciences of men.”

It would be difficult for us to properly estimate the influence of this order upon the political and religious life of the Jews. The very existence of the office was a constant assertion of democracy,

for the order was essentially democratic. David was a king; Amos was a herdsman; Elijah was a Bedouin wanderer.

The existence of this order was also
A Guarantee
 for Liberty
 and Progress. a constant guarantee for liberty, protection, and progress. As related to the people these prophets were authoritative teachers who spoke of duty, and with their burning messages of truth they would permit neither the thought nor the conscience to slumber. As related to the kings they were, to speak reverently, the faithful "vigilant watch-dogs" against every form of oppression and every phase of wrong.

John Stuart Mill has well said, "The Egyptian hierarchy, the paternal despotism of China, were very fit instruments for carrying those nations up to the point of civilization which they attained. But having reached that point they were brought to a permanent halt for want of mental liberty and individuality—requisites of improvement which the institutions that had carried them thus far entirely incapacitated them from acquiring; and as the institutions did not break down and give place to others, further improvement stopped."

This able and learned writer points to the Jewish nation as one of an opposite character, and declares that not to kings and priests alone, or chiefly,

was that character due, but mainly to this order of Jewish prophets, which, more than a match for the modern liberty of the press, kept alive in that little corner of the world that antagonism of influences which is the only security for continued progress.

Independent of kings or priests, man-fearless but God-loving, the friend, tried, trusty, and true, the adversary, just and chivalrous, a very "fragment of the Rock of Ages"—among all the nation-molding influences of the historic ages, the old Jewish prophet stands unrivaled and unequalled.

Certain preliminary considerations are necessary before we come to our argument.

First of all we notice that the chief function of prophecy was the revelation of religious truth; the prediction of future events was only secondary and subordinate. The prophet had an interest in the past, and in those famous "schools of the prophets" was carefully prepared the history of past ages. In reference to the present and the future the chief function of the Jewish prophet was to reveal God; to bring down God's truth to men. He was, if you please, the sky-light, the heavenward window set in the dark prison-house of humanity to let in the light of God's truth upon the world. He taught the unity of God, and in so doing mercilessly as-

The Chief
Function of
Prophecy—
Revelation
of Religious
Truth.

sailed idolatry. He taught the blessedness of doing good, or obeying God; the wretchedness of doing wrong, or disobeying God. He taught the spirituality of God, and so was always insisting upon God's justice and God's goodness and God's love. Hence the ceremonial and the literal were always subordinated to the moral and the spiritual. Not sacrifice, not ablution, not fasting are most important, but righteousness, mercy, and judgment.

Now it is in these great world-wide truths which are inwoven with our modern civilizations, in these great moral teachings, to whose music the nations of Europe and America are marching to-day in their steady progress, in these great spiritual revealments on which the Church of God to-day feeds—it is in these *anticipatory supplies* furnished for our *modern needs* that we find the unmistakable and undeniable predictions of the holy book of God.

While, therefore, we study the prediction of future events we must bear in mind that this was only secondary and subordinate to the chief function of the prophet.

Prophecy
Addressed
to the
Church.

Again, we notice briefly that the prophetic utterances were addressed to the Church of God, the chosen people, and were given for their comforting and for their

strengthening. Hence when we come to view them from a point outside, studying them simply as an evidence for the inspiration of the Bible, our view must necessarily be limited and partial.

Still further, in the third place we notice that the prophetic utterances, in so far as they are predictive, are frequently, indeed generally, conditional. They are essentially moral and spiritual. Accordingly, if righteousness

Predictions
generally
Conditional.

continue the promised blessings will surely come. If a woe is threatened and repentance from sin follows, that woe may be averted. The prophecy—the prediction of Jonah as uttered to the inhabitants of Nineveh—is an illustration of this: “Yet forty days and Nineveh shall be overthrown.” Observe the positive form in which the statement is couched. But Nineveh repented, and clothed herself in sackcloth, and the woe was averted. These predictions, we must understand, were conditional.

Again, the remembrance of the moral element in prophecy will save us from some of those absurd interpretations which have often been put upon the ancient prophecies. For

A Moral
Element.

instance, a prediction made concerning a nation must be understood as applying to the nation and not to the land; to the people and not to the soil itself. Indeed, in some instances the prediction

has been clearly fulfilled though the people still abide in the country ; the government itself having been overthrown, and the prophetic utterances having thus been clearly fulfilled.

Finally, in the interpretation of prophecy we do well to bear in mind that many of these predictions are twofold, either in application or significance. An illustration of a prophecy which is twofold in its application is found in the prediction which Christ made concerning the destruction of Jerusalem as he stood upon the Mount of Olives and overlooked the Holy City. That wonderful prediction recorded in the 24th chapter of Matthew gives in marvelous detail the destruction of Jerusalem, which occurred forty years later. But the eye of the seer is also carried onward to the more distant horizon of the world's future, and that prediction clearly relates to the coming of Christ in the judgment, and the end of the world. The prediction is fulfilled in part ; in its first application it is fulfilled, in its second application it yet waits for fulfillment.

An illustration of a prophecy twofold in its significance could be easily found in the utterances which relate to the Messiah. In his temporary asylum in Egypt, and in the actual piercing of his

side with a spear, we have external points of historical agreement with prophecy, but we easily see here also inward points of agreement with the history of the Jews and marks of deepest moral significance.

In the interpretation of prophecy we must remember that the prophet spoke under a mighty pressure or supernatural influence which gave him a poetic elevation. Hence he speaks generally in poetry. For the same reason we can understand that his utterances are couched in symbols. All nature is ready to aid him. The sky, the sea, the flowing river, these are as so many willing, waiting messengers standing ready to take up the prophet's thought and hand it over to us. Besides, the prophet, under the mighty pressure of supernatural influence, is represented sometimes as performing acts which are wholly incongruous. He declares his achievements and experiences, but his acts are wholly inconsistent with what we can conceive as possible to a human being. They seem impossible, and yet he narrates them as if they had actually occurred. We understand all this is due to the operation of the supernatural influence in the thought of the prophet, lifting him to the highest degree of mental elevation, and he speaks forth these things and describes

Poetic Elevation under Supernatural Influence.

these things as really occurring because thus they appeared to the prophetic imagination. It is thus that God chose to reveal his truth to us. Light will be shed upon all this subject by a remembrance of the meaning of the term which was employed to represent the Messenger of God. That term in the original Hebrew which we translate "prophet" meant an ebullition, a bubbling over, a boiling over of the fount of inspiration in the soul.

Dean Stanley in calling attention to the force of the original has compared the order of the Jewish prophet to the working, fermenting "yeast," to the "steaming, boiling geyser," that living, "moving element which, working in the dead mass, made that dead mass move and heave, and cast out far and wide a life beyond itself."

Now of the large number of specific predictions we purposely avoid those which have been the subject of controversy, and also we refrain from using those which relate chiefly to the Church of Christ in the present or in the future. Our argument will be satisfied if we shall point to some of these predictions on which modern scholars agree concerning their meaning and concerning their fulfillment. The study of a few of the prophecies relating to the nations immediately surrounding Israel, and a glance at the

prophecies relating to the Messiah, will suffice for the ground of our argument. With reference to the nations with which Israel was in contact Milman has very finely said, "These prophets were the great Tragic Chorus of the awful drama that was unfolding itself in the Eastern World." Looking round about them, scanning carefully the horizon of the world's future, they saw the coming disaster, and they broke forth in funeral anthems over the nations of Moab and Ammon, and the cities of Babylon and Tyre. All these surrounding nations, it is declared by these Jewish prophets, shall be overthrown and made utterly desolate, with the single and notable exception of Egypt. Egypt is not to be suddenly overthrown, but is to slowly and steadily sink into the lowest degradation and "irrevocable meanness." Nor was there any thing whatever in the physical geography, or in the political life of the surrounding peoples, that either would point to their certain overthrow or would in any way distinguish the methods of their destruction. And yet these prophets, with perfect confidence, declare that all these nations shall be overthrown with the single exception of the land of Egypt; which, as we have said, is to steadily sink into degradation.

The Nations
surrounding
Israel Con-
trasted with
Egypt.

Following Dr. Fairbairn, we would ask, What natural foresight could have discerned that the Edomites, the descendants of Esau, should sink into nothingness, should cease to become a nation, and should be overthrown by the impoverished armies of Israel? Remember, the Edomites were the neighbors of the chosen people, ever hovering on the borders of Judah, and when the attention of the people was diverted from their usual watchfulness Edom hurried quickly across the border and pounced upon the harvest fields, and the fruitage of patient husbandry was at once destroyed. Dark, malignant, vengeful Esau hated Jacob to the last. Behold Edom, a rich and powerful nation, inhabiting a country that was exceedingly fertile; a nation that had baffled the best efforts of the warriors of Israel; yet the prophets declare, while yet that nation is in its pride and power, that it shall be utterly overthrown, and that, too, at the hands of Israel.

Obadiah and Ezekiel very clearly predicted the means by which this overthrow was to be accomplished. "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any re-

Overthrow
of the
Edomites.

maining of the house of Esau; for the Lord hath spoken it." Centuries passed, and not until about 150 B. C. was the prediction fulfilled. Then, in the time of the Maccabees, John Hyrcanus completely subdued the Edomites and gave them the alternative of entirely abandoning their country or of submitting to the rite of circumcision and conforming to the laws of Moses, which latter alternative they accepted, and thus, in the language of Josephus, "They were henceforth no other than Jews." Their name was destroyed, and that at the hands of Israel.

Turning now to some of the surrounding nations, we find in Babylon a very remarkable illustration of the prophetic foresight. Time will not permit us to give any thing like an adequate portrayal of that wonderful city of Babylon, as we have it fully described

Babylon—its
Splendor
and Final
Overthrow.

to us in authoritative historical records. Herodotus visited Babylon; and Berosus and Herodotus alike testify to the marvelous character of that most wonderful ancient city. The ruins that are unearthed for us to day by explorers completely justify the otherwise seemingly extravagant statements of these authorities. Babylon indeed was a marvelous city! A city at least five times the size of our modern London; a city forty miles square; a

city inclosed by a wall reaching the height of three hundred and thirty-five feet, and a width of eighty-five feet, so wide that four-horse chariots could turn with ease upon these walls. Within that city was a palace, the royal palace, six miles in circumference, and in these royal grounds were majestic temples. Here were also the famous hanging gardens built by the king for his favorite queen, that she might have reproduced for her there, on this low alluvial plain, something of the mountain scenery formerly surrounding her in her beloved home and native country, Ecbatana. These were huge mounds or terraces rising to the height of four hundred feet, where trees, and grasses, and flowers of varied kinds grew in abundance. Thus, clad in living verdure on this low alluvial plain, these hanging gardens with their forest growths reproduced for the favorite queen the semblance, at least, of her beloved mountains. Great gates of brass standing before huge towers were turned only by machinery. This city was in the center of a marvelously fertile district. A great army was maintained for four months of every year upon the soil surrounding the city of Babylon.

Now what human foresight could have declared that that great city should cease and become utterly desolate? Such a conjecture might have been

ventured, but any man in venturing that conjecture would have been laughed at in his time. But with utmost confidence the Jewish prophets foretell the future of Babylon. They tell of the method of its capture; they tell of the completeness of its overthrow. They say that out of the north the Medes shall come. And Cyrus at the head of the Medes, after conquering other nations that extended toward the Ægean Sea, came literally from the north to his attack against Babylon. It is declared by the prophet that "they shall withdraw into their strongholds, and there they shall fancy themselves secure," but God will see to it that that wicked city shall be overthrown. The Babylonians were defeated, and retreated into their strongholds, closed the mighty gates of brass, and fancied themselves, within these great walls, so high and so thick, absolutely secure. But you remember that the river flowed between the two parts of Babylon. Cyrus diverted that river, and by a midnight attack, having diverted the river from its channel, through the bared river-bed gained an entrance into the city. The prophet declared that "God will make Babylon drunk with wine. In the midst of her revelings at midnight she shall be overthrown." A most graphic picture of this is given

Prophecy
literally Ful-
filled by
Conquest of
Cyrus.

in the book of Jeremiah. Turn to the book of Daniel and you read of that famous midnight feast and of that reveling, and the complete overthrow of the city at the hands of Cyrus's soldiers. Take up the pages of Herodotus and you read another account that accords perfectly with that which we find of this midnight feast and of the assault, the successful assault and the overthrow of Babylon. We find this account of Herodotus and the account of Daniel completely agreeing, and giving the perfect fulfillment of this prophecy.

The prophet declares that Babylon shall be made a desolate place, shall be made a place inhabited by the wild beasts, and that she shall be given over to the bittern and become the possession of pools of water. The great scholar, Layard, tells us that among those majestic ruins nothing can be more startling than the literal fulfillment of prophecy as it appears to a man who stands with the open Bible before him and reads these utterances of the prophet, and sees the owl flitting to and fro, and hears the howls of the jackals, the wild beasts that the prophet a thousand years before saw groping their way into these ruins. He says that from the summit of the hill Birs Nimroud he looked over a vast stretch of marshy soil, and turning to that great city he beheld only a low marsh, the "pos-

session for the bittern and pools of water." A thousand years were required to complete this prophecy. But God out of the mouth of his prophet uttered the doom of wicked Babylon in the midst of her prosperity and her splendor, and that prediction was to be fulfilled.

Would that time permitted us to dwell upon the city of Tyre! The predictions that were uttered concerning this city were also most remarkable. Tyre was a marvelous city situated at one end of the Mediterranean

Tyre—her
Commerce
and Colonies.

Sea. It sent out fleets of merchantmen to the utmost parts of the known world. By establishing its colonies it prepared the way for future conquest. Also it had built up a remarkable commerce, as we have said. Its isolated condition seemed to give it security from the destruction that was visited, or would be visited, upon other nations. And yet, while no human vision could have foreseen the destruction of Tyre, the prophet with the utmost confidence declares that this beautiful, this prosperous, this marvelous city shall become utterly desolate; that it shall become the place for the spreading of nets; that her commerce shall be utterly destroyed and her ships swept from the sea.

Now that prediction was not completely fulfilled until near the close of the thirteenth century. Out

of the north the enemy came, as the prophet declared, to begin the work of destruction. Predicted Destruction of Tyre Accomplished. Nebuchadnezzar visited Tyre and brought it in part under subjection, and Alexander the Great could not brook the independence and the haughtiness of that proud city, and so he laid siege to it, and after a stupendous effort, and after many vicissitudes, he succeeded in overthrowing that city. The traveler stands to-day upon the banks and looks down into the clear crystal waters, and sees lying there broken columns and pillars from Tyre's ancient temples and buried buildings, and he sees among the dozen or score of fishermen who find a habitation in that desolate town a few "spreading their nets" over the rocks. The pride and power of Tyre are gone. Nothing remains to mark the city's ancient grandeur save the ruins we find here and there, that have been literally "scraped" from her rocks and her soil, and cast into the sea beneath.

Egypt was not to be completely overthrown, but was to sink into degradation and utter meanness.

Egypt to sink into Degradation. Now who could foresee the destruction of this great nation, with its wonderful resources, with its splendid civilization, that seemed to bid fair to live forever? Her soil is fertile to-day. Travelers tell us that it has lost

none of its ancient fertility. The Nile still flows in its ancient bed, ready to scatter fertility and gladness throughout its course. How is it that the pride and power of Egypt have gone? Egypt was not to be wiped out; it was not to utterly cease, but was to steadily sink into degradation, and this has been literally fulfilled as the centuries have come and gone.

What human foresight could have distinguished between the future of Babylon and that of Egypt? Both were in their pride and splendor; both were vastly rich in resources, and yet here is the cardinal difference in their future, and this has been literally fulfilled.

But we hasten to notice very briefly the Messianic prophecies.

These were progressive. They began in Eden, after the fall, with the promise of a Deliverer; one who should bruise the serpent's head. These are expanded more and more. There is the promise to Abraham, that a blessing shall come to all the world through his posterity. Then there is the promise given us from the lips of Jacob, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," which was afterward literally fulfilled.

Later on the prophecies grow more and more

definite, but throughout there is an inter-connected
Predictions
pertaining
to the
Messiah. and progressive character to the proph-
ecies that relate to the coming of the
Messiah.

Two classes of predictions may be noticed.
First of all, those that relate to his character and
His Charac-
ter and
Work. to his work. These are found embodied
in the law and inwoven with the sym-
bolical worship of the Jews. Christ
came in the fulfillment of the ancient types and
ceremonies which prefigured the sacrifice of the
Lamb of God; he fulfilled the predictions that
pointed to him in the sacrifices. Those ancient
ceremonies in the Jewish ritual were so many
finger-boards constantly pointing, through all these
centuries, to the Christ who was to come, and who
came in fulfillment of them. He also was prophe-
sied by the law. He fulfilled the law as the oak
fulfills the acorn. The law, "Thou shalt not com-
mit adultery," was fulfilled in the character and in
the teachings of Christ by his law of purity. The
law, "Thou shalt not kill," finds here its fulfillment
in his law of love. Thus we find interwoven with
the law and symbolical worship of the Jews pre-
dictions of Christ's coming, and in his coming he
gave the perfect fulfillment to all these previous
predictions.

There is a second class of predictions relating to Christ, which unfold for us the external circumstances of his earthly life, and even point to Bethlehem as the place of his birth. Micah discourses upon these in his prophecy many hundred years before; he gives a most graphic account of his life, besides furnishing many marvelous details concerning his coming and depicting the external circumstances peculiar to his birth. He declares that he is to be born of a virgin—a statement contradictory in its very terms—and yet the prophet confidently uttered this, “born of a virgin.” He is described as a prince, as a king, as most exalted, as clothed in meekness, and at the same time as being despised and rejected of men, “a man of sorrows and acquainted with grief.” Besides the character of his teachings the beauties of his life are unfolded, the blessed tidings which he is to bring are portrayed, and the chosen people are bidden to break forth in singing and in joy because of the coming of this Messiah, who is to deliver God’s people. The circumstances attending his death are given with remarkable exactness, even to the piercing of his body, and even to the gambling of the soldiers at the foot of the cross that they might determine to which of them his raiment

External
Circum-
stances of
his Earthly
Life.

should go. In all these things we find remarkable details. He is to be despised and rejected of men, is to die as a malefactor, yet he is to make his grave with the rich in his death; and his body was actually laid away in the tomb of Joseph of Aramithea.

Now in all these things we have the clearest predictions relating to the Messiah; and in Jesus Christ, in his character, in his life, in the circumstances of his death and burial, we have a complete fulfillment of the predictions that were recorded hundreds of years before.

It is now settled beyond any question that the predictions of Isaiah were recorded five hundred

These Pre-
dictions
made Five
Hundred
Years before
Christ Came.

years before Christ came. No rationalist, no scholar of Germany, I believe, contends against this conviction. It is now only a question whether the more early date to which we have assigned them is the true one, whether they were uttered about 650 years before Christ came or whether they were uttered about 500 years before he came. We can understand that these questions of criticism which awaken so much controversy in this age are of no account, as concerns our argument, for it matters not whether these predictions of Christ's coming were uttered five hundred years or five thousand years before he came. In either instance the men

of God penetrated the future and discerned these coming events.

Now we beg you to notice just this one thing: That no human mind, unaided by supernatural influence, can clearly and unmistakably penetrate the future. Not a man of us can look away into the future; not a man of us knows where we shall be certainly on the morrow. We may guess, we may conjecture, or we may infer from the operation of certain laws if these laws continue; in other words, basing our inferences upon the uniformity of known laws, we can infer that certain things will result. To borrow an illustration from Bishop Foster: If we construct machinery which will cause a great wheel to revolve at a certain velocity, and place a diamond in the rim of that wheel, and start that wheel in motion, knowing the speed with which it will move, we can predict with certainty that that diamond point will come around again in the revolutions of the wheel to the point where it now rests. But all that is based upon the assumption that the machinery shall not break down; that it shall continue in motion, and continue at the rate of motion which now marks it. Thus we can infer, we can move from premise to conclusion, though sometimes uncertainly, and we can also conjecture. A

No Human
Mind can
Penetrate
the Future.

Wiggins or a Vennor may guess for us what will be the weather of to-morrow, or of a hundred days hence, but no human mind unaided by supernatural influence can clearly foretell the future.

And yet these prophets of God who spoke as they were moved by the Holy Ghost, looking down

the vista of years, told with certainty of the overthrow of the most prosperous cities of their time—cities corresponding to the great cities of New York, of London, of Paris, and of Berlin. The prophets calmly announced that these would become a heap; that they would become utterly desolate; that they would be the habitation of wild beasts; that they would be given over to the possession of pools of water; and in God's own time these predictions were clearly fulfilled.

Lifting their eyes as shepherds on the heights, they looked beyond the thronging multitude; peering down the centuries they saw a king coming in meekness and power. He was to enter Jerusalem a king, but sitting upon an ass, the symbol of peace, and not upon a horse, the symbol of war. A king and a priest, he was to establish a kingdom that was to endure throughout all generations, and gather under its peaceful banners all the nations of the earth.

These Inspired Utterances were Fulfilled.

Christ came more than eighteen hundred years ago. He was born in Bethlehem, he lived his life appointed, and he died. Stepping forth before his disciples he said, I quit you now, I pass from your sight, yet I am with you always, even unto the end of the world. And he commanded his disciples to go forth and preach and teach until all nations shall hear the glad tidings.

This kingdom has been established; its announced purposes contemplate nothing less than that all the world shall be made subordinate to the truth of Jesus the Christ; his thought already is swaying the proudest civilizations on the globe to-day.

How can we explain this? Explain away Christ's miracles if you will; take away the wonderful miracles of this book of God if you will; expunge every miracle that is recorded here, and we have to ask just this one question: Can you deny, when you have denied the story of the miracles, can you deny "the miracle of the story?"

Only one Ex-
planation—
the Prophepic
Element
Divine.

O, brother, when we look into this sacred volume, look closely into its face, we behold in these prophecies and in their fulfillment the clearly-traced lineaments of the divine countenance. This Bible looks like God; this Bible is from God. Its pro-

phetic element is a shining badge of its divinity. Yes, dear, blessed book! we will claim it as the book of God, for reason cannot deny its claims. We will press it to the heart; we will, with God's help, enthrone it in the life.

O, fellow-pilgrims, journeying through this world's night toward eternity's day, take this book as your guide. Put it into the hands of your child, and let Enthroned the Monarch Volume. him learn to love its pages that it may be a lamp unto his feet. Put it into the hands of the young man, that he may know how to cleanse his way by taking heed thereto. Put it into the hands of your daughter-bride as she stands amid the fragrance of orange-blossoms and pledges her life's fealty to the one she loves. Let it be a well-bound copy, for there may be many an hour of sorrow and trial when she will have to handle that volume and extract comfort and help from its sacred truths. Put this precious book into the hands of the heart-broken mother as she stands by the open grave and weeps over the loss of her loved child, for its heavenly light streaming down into that tomb shall fall even upon that pale, dead brow, and shall cause it to glow with the very radiance of immortality. Put this sacred volume into the hands of the aged man as he totters down into the valley of the shadow; it

will be found a staff by which he can steady his footsteps until he passes through the shadow to the glory-beaming hills beyond.

Brothers, you cannot do better than to place it under your pillow in the dying hour, for its truths, its glorious revealments, will make even death a triumph. Blessed book! bedewed with the tears of those whom it has comforted and besprinkled with the blood of martyrs who have gladly laid down their lives for it; it is the precious book of God. Let us love it more. Let it pass on and up to the throne of intellect! Let us speed its onward march! Let it be given, as it deserves, the right of way to universal conquest over the thought and heart of mankind, for its rule is loving and its reign is always and only beneficent!

“What shall I do then with Jesus, which is called Christ?”—*Pilate.*

“He walked in Judea eighteen hundred years ago; his sphere melody, flowing in wild native tones, took captive the ravished souls of men, and, being of a truth sphere melody, still flows and sounds, though now with thousand-fold accompaniments and rich symphonies, through all our hearts, and modulates and divinely leads them.”—*Carlyle.*

“It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and than all the exhortations of moralists.”—*Lecky.*

“Commencing with the smallest beginnings his empire now embraces all the progressive races of men. Those by whom it has not been accepted are in a state of stagnation and decay. It is the only one which is adapted to every state of civilization. It differs from all other states and communities in that it is founded neither on force nor self-interest, but on persuasion and the supreme attractiveness of its founder.”—*Row.*

VI.

The Central Person and Life—Jesus Christ.

THE subject to which we invite your thought to-night is, The wonderful character and life of Jesus Christ, as an argument for the inspiration and divinity of the Book.

Nearly nineteen hundred years ago a babe was born in Bethlehem, an obscure village of Palestine, and that life which there The Life of Christ. began, unfolded without remarkable incident until the age of thirty was reached. About three years were given to a public ministry, in which many wonderful works were performed and which was marked with unostentation, with an absence of any thing like that paraphernalia which calls attention to royalty, and with an absence of those varied means that usually win success and startle the world into admiration, and then that life closed.

This remarkable personage re-appeared again upon the stage of human life, and after about forty days withdrew amid the astonishment of the gath-

ered multitude, overcame the laws of gravitation, ascended into the heavens, and passed from sight.

But that Christ is as truly alive to-day as when he lived in Judea. He is enthroned in the hearts of millions who profess to love him. He has revolutionized society ; he has transformed human ideals ; he has lifted up new standards of human duty and human living, and has breathed his spirit and his life into our modern civilization.

The question, therefore, which he addressed to his disciples is a pertinent one for the world to-day : “What think ye of Christ ?”

We are now concerned, however, chiefly with this The Proposed Argument. fact : that this remarkable personage, this colossal figure in human history, is so interwoven in his history, in his teachings, in his character, in his life and death *with this book*, of which we are speaking, that if this personage be divine the book must be divine. With the divinity of Christ stands or falls the divinity of the book.

Allow us to call your attention briefly as we may to a few forcible facts. First of all we notice that Christ came in the Christ came in the Fulfillment of a System of Prophecy. fulfillment of a system of prophecy which began four thousand years prior to his birth, and which expanded more and more as the

centuries moved on, and became more and more clear and explicit in its description of his birth, his work, his life, his death, his burial and his resurrection.

Now these predictions were characterized with these remarkable details, and when at last Christ came, he came in the fulfillment of the predictions that had been uttered by Isaiah certainly five hundred years before. Jesus appeared in fulfillment of the predictions to Jacob uttered away back yonder in Egypt. He came in fulfillment, indeed, of the predictions recorded immediately upon the fall of man four thousand years before. Permit us to quote the forcible words of Dr. Briggs :

“We have in the Messianic prophecy of the Old Testament an organic system constantly advancing on the original lines and expanding into new and more comprehensive phases with the progress of the centuries. Vast and complex that organism is: so complex that the wisest sages of Israel could not comprehend it; as vast as the difference between a divine advent and a human advent; as contrasted as a suffering and reigning Messiah, as an advent of grace and revival and an advent of judgment and perdition; and yet there is a unity in all this va-

Dr. Briggs on
the Messianic
Prophecy.

riety and complexity that no one could discern until Jesus Christ was born, 'God manifest in the flesh;' until he passed through the experience of a suffering Messiah and advanced to his throne as the reigning Messiah; until the advent of the Holy Spirit at Pentecost warned of the advent of the great and terrible day of judgment."

"In Jesus of Nazareth the key of the Messianic prophecy of the Old Testament has been found. All its phases find their realization in his unique personality, in his unique works, and in his unique kingdom. The Messiah of prophecy appears in the Messiah of history. The redemption predicted as the completion of the redemption experienced, in greater and richer fullness, in the successive stages of the old covenant is at last completed in the Messiah of the cross and of the throne; in the Lamb that was slain for the redemption of men, but who ever liveth as the fountain of life, and the owner of the keys of Hades. . . . Hebrew prophecy springs from divinity as its source and ever-flowing inspiration, and it points to divinity as its fruition and complete realization. None but God could give such prophecy; none but God can fulfill such prophecy. The ideal of prophecy and the real of history correspond in Him who is above the limits of time and space and

circumstance, who is the Creator, Ruler, and Saviour of the world, and who alone has the wisdom, the grace, and the power to conceive the idea of redemption, and then accomplish it in reality through the incarnation, crucifixion, resurrection, ascension, and second advent of his only begotten and well-beloved Son, very God of very God, the Light and Life and Saviour of the world."

In the second place we notice Jesus Christ laid claim to a divine nature and substantiated that claim by a series of astounding miracles, which he wrought in his own name.

Christ's Claim
to Divinity
Substantiated
by Miracles.

Now, observe, there is no reasonable doubt as to the fact of these miracles. The severe criticism of German rationalism has long ago conceded the truth of the first three gospels, and, indeed, the conflict which is waged touching the fourth gospel is a question not any longer of the truthfulness of that gospel, but of its authorship.

Mr. Green-
leaf's Work.

In addition, in our own time, Mr. Greenleaf, to whom we have before referred as the great authority in jurisprudence on the subject of evidence, has, in a remarkable work entitled *The Testimony of the Evangelists*, clearly demonstrated that the testimony of the disciples

to the facts of the life and death of Christ must be accepted as valid.

Still further, we have the testimony of contemporaneous sacred history. Josephus himself refers to Christ, declaring that about this time there appeared one Jesus of Nazareth, who did many wonderful works, such as healing the sick, giving eye-sight to the blind, works which were said to be miraculous.

Now, in the third place, Jesus Christ before his death predicted its coming, and he declared that he should rise again; and on the morning of the third day he rose from the grave. He lingered not simply for the space of twenty-four hours, but he remained on the earth some forty days. There are ten recorded appearances when the Master showed himself to his disciples, on one occasion disclosing himself even to five hundred. In that company of the disciples to whom the Saviour so often showed himself there was one named Thomas, frequently referred to as the skeptic. The fact is, Thomas had a mind so constructed that had he lived in our day he would have been foremost, doubtless, in the realm of scientific observation. He was a man who could not accept readily the statement of another, when that statement in-

The Resurrec-
tion of Christ.

Demand of
Thomas for
Proofs.

volved a contradiction of natural laws. All the disciples, ten of whom were present when the Saviour appeared, declared that they had seen him, declared that he had demonstrated that he was not a spirit, but that he had flesh and bones; declared that he actually ate food in their presence; and yet Thomas, knowing well these men and associating with them day after day, could not accept their testimony to any thing so remarkable as that phenomenon of the resurrection of Christ from the dead. And so Thomas, fairly bewildered by their statements, and not knowing how to deny their veracity, yet stubbornly insisted unless he could see him for himself, and unless he could place his finger in the print of the nails and thrust his hand into the wounded side, he would not believe any thing so preposterous as the statement that a man has come back from the realms of death. This satisfactory evidence was conceded to Thomas, this scientific investigator, and when Jesus appeared and said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side," Thomas was compelled to believe that his Lord had risen from the dead. In the fullness of his joy he exclaimed, "My Lord and my God."

Now these eleven men, having been furnished

these infallible proofs, went forth and staked their lives upon the declaration that they had seen Christ after he had arisen; and they went forth preaching the resurrection of Jesus Christ from the dead as the ground for human hope.

Indeed, one of the foremost and one of the most scholarly of German rationalists, Mr. Baur's Concession. Mr. Baur, has conceded this fact of the resurrection of Christ from the dead. He has been among the foremost to dispute it; he has brought all of his great learning to bear in the overthrow of the Gospel history; his criticism has been of the fiercest character; and yet Mr. Baur declares that when all other miracles are explained away, if they could be, there yet remains that incontrovertible fact that Jesus Christ rose from the dead. There yet remains, says Mr. Baur, this stupendous, inexplicable miracle of the resurrection of Jesus Christ from the dead.

Again, we notice that Jesus Christ was a sinless man. As such he is the supreme phenomenon in the annals of our human race. Jesus Christ a Sinless Man. Sinlessness consists, first of all, in innocence, in the absence of any thing that is wicked. On the other hand it is positive in that it presupposes positive goodness, positive holiness. Christ ap-

pears to us as the sinless man. His life is marked with the entire absence of any thing like vice, of any thing like folly. Even his boyhood is exempt from those follies that usually are the regret of after years. He is absolutely innocent; he is without any thing harmful in his life. He appeals to his disciples and to the multitudes around him with this searching question; they knew his life, they knew his character, and yet he appeals to them with this searching question, "Which of you convinceth me of sin?"

Observe that his requirements for a holy character were more than were appointed by the law that had preceded him. After passing through the outward or external life he always insisted that the heart must be pure; that he who was angry with his brother without cause the same was guilty of murder; that he who was guilty of the lustful look had violated the holy law condemning and prohibiting adultery. And yet this Teacher, who insists that that man alone is exempt from the charge of sin who is pure in thought, pure in motive, pure in purpose, himself stands out before those who knew him best, and asks, as he challenges them, "Which of you convinceth me of sin?"

His Lofty
Standard.

In the second place, his life is marked with posi-

tive holiness ; he is the perfect man. He abounds
 in self-sacrifice, meekness, sympathy
 for the erring, endless patience, and love
 that is stronger than is manifest in any other hu-
 man life. He is the perfect man. He is prompted
 by such a spirit as leads him to even lay down his
 life that he may save men from the curse of sin.

Now that sinlessness, in the first place, we re-
 mark, contradicts the law of heredita-
 tion. Had he been merely a man he
 surely would have inherited from his purely human
 ancestors, by the laws of heredity, certain tenden-
 cies toward sin, tendencies over which he could
 not have had supreme control ; tendencies which
 would have certainly carried him astray in the
 storms of passion. But he is exempt from the
 operation of those laws of heredity, and therefore
 he must be regarded as out of the sweep of a purely
 human nature. He must be, therefore, divine.
 His sinlessness as a man is proof of the divinity of
 his nature. It was not possible, either, for the dis-
 ciples to conceive sinlessness as a characteristic of
 men, for this would have contradicted all human
 experience.

Still further, we notice that his sinlessness was
 so positive as to make itself felt even in these cent-
 uries after him, in the mighty moral uplift he has

given to society. Christ has reproduced in his followers higher sentiments, nobler aspirations, and has helped them to higher holiness. Now, not a system of doctrine can do this. There is no power in a system of doctrine. It is only life that can beget life ; only physical life can beget physical life ; only spiritual life can beget spiritual life. And we could not behold these fruits of holiness in the lives and characters of his followers had there not been this positive holiness, this infinite power in the life of him who is our master and our Lord.

Then we notice, in the fifth place, the outward circumstances of the life of Christ, and the methods employed for the establishment of his kingdom force us, in explanation of his influence, to concede his divinity.

It is admitted that Christ dwelt in an obscure village until he was about thirty years of age. He was there the son of a carpenter ; was poor, unlearned, and unbefriended. Finally he was put to death under the influence of the Jewish hierarchy a few years after his appearance in public. Now these are the data from which to construct his future and his kingdom. We insist that these humble circumstances will fail to account

Reproduction
of Holiness in
His Disciples.

His Earthly
Life and Work
Inadequate to
Explain His
Posthumous
Influence.

His Poverty.

for the influence which Christ has exercised over human thought, for he has accomplished what philosophers have failed to accomplish in that he has revolutionized society, revolutionized human thought. He grew up in Palestine among a people little and contemptuously known. He dwelt, as we have said, in poverty and manual labor and obscurity. He was without the help of literary culture, as the Jews themselves declared ; and they knew well his antecedents.

Men have, indeed, arisen from obscurity and have come to something of eminence ; but the explanation has been obvious in that they have been aided by patrons or by friends, or by books, or have been lifted by some wave of popular excitement into prominence for the time.

And further, we notice that Christ could not be
Unlearned,
Yet Teaching
the Ages. associated even with the learned of his day. He did not avail himself of the fountains of wisdom which were accessible in his time. Without learning Jesus emerged from obscurity and taught the world as though he had nothing to learn from it. He was wholly untutored in the knowledge of his day. And yet this man has spoken truths more sublime than have been uttered by any other thinker.

Still further, we notice his early death. He did

not linger long enough to found an empire. He did not live long enough to attract to himself the attention of the outside world. He was only known in the little country of Palestine. He gathered the poor about him ; he associated with himself a few illiterate men, some of them fishermen. He did nothing to found a dynasty ; he published no code of laws ; he did not establish any outward forms of government ; he did not surround himself with the paraphernalia of government ; he did not resort to the use of military force. He used none of those appliances with which men usually bring under their sway large multitudes of people. And after simply speaking to those who gathered, now and then performing a miraculous work that he might enforce his claims to the attention of those who listened—doing these things sometimes, as it would seem, because he could not withhold his power from those who were in suffering—after thus, in this simple way, fulfilling his ministry of three years, he is crucified. He declares that in the ages to come he shall have a kingdom which will be universal in its extent and universal as to time, for it shall endure through all generations. His confidence in this kingdom is unshaken. His confi-

His Early
Death.

He Founded
no Dynasty.

His Confidence
in His Future
Kingdom Un-
shaken by
Death.

dence over the power of the future is unshaken by the sure approach of his death, which he clearly foresees. At the end of three years, as we have said, he is put to death. And yet this Jesus, who employed these simple means and engaged in this public ministry for only three short years, has to-day an empire that is wider than that embraced by Alexander. He has conquered more hearts than was true of Napoleon, Mohammed, or Cæsar. Without learning, he has set to work more pens, he has fired more lives, he has stirred more hearts than is true of any other teacher. Without the

This Confidence Realized. eloquence of the schools, in those three short years he uttered truths which have burned their way into the hearts of humanity and have revolutionized human society. "This Jesus," as Richter has well said, "being holiest among the mighty, and mightiest among the holy, has, with that pierced hand of his, lifted the gates of empire off their hinges, turned the stream of centuries out of its channel, and still governs the ages."

Finally, Christ invites us to test the truth of his teachings by personal experience, and the testimony of millions corroborates the claim that he is a divine Redeemer. Christ's Challenge. Appeals to Experiential Evidence. He says, "If any man will do my will, he shall know

of the doctrine whether it be of God." Here is the experimental evidence that is the final test for the divinity of Christ and for the divinity of the book.

The story is a familiar one that tells of the embarrassment of an illiterate man who was being examined for admission into one of our evangelical Churches and could not so much as understand the theological terms employed by the catechism. Finally, when asked in plain and simple words the question, "How do you know that Jesus Christ is divine?" he turned abruptly, his whole appearance changed, his face glowing with a heavenly light, tears filling his eyes, and, with a tone of surprise in his words, he said, "How do I know that Jesus Christ is divine? Why, bless you, *he saves my soul!*" And here is the last final test, the experimental evidence by which every man is privileged to know that Jesus Christ has power on earth to forgive sins. If a man will repent of his sins and confess Christ before the world, and believe in him with all his heart, he shall come to know in himself that this book is divine.

Besides, there are millions who are ready to bear testimony to this truth. With un-
important variations of experience
that, perhaps, are due to temperament and to cir-

The Testimony
of Millions.

cumstances, they declare with one voice that they were at one time burdened with sin, burdened with a consciousness of guilt, that they were in great spiritual distress, and that they felt impending above them the wrath of God. They turned for shelter finally, and, listening to the invitations of the Gospel, they found their way to Christ. They declare that when they believed in him fully, and conformed to the conditions which he had appointed, they—some of them suddenly, others of them as gradually as the morning unfolds—came into a joyful experience where they were absolutely free from condemnation, where they had peace with God through our Lord Jesus Christ. And besides, with this joyful experience they declare that there came a change of nature, so that the things that they once loved they now hated, and the things which they once hated they now loved; and with that change of nature there came a new power over their passions and over the sinful tendencies of their nature, and they were able, in Christ's strength, to withstand temptation.

Now this is the testimony of millions of God's people, and we have been privileged
Outward Evidence of the Inward Change. even to witness the outward evidence of this inward change. We have seen a man whose face betokened a mental agony which for

days he had endured. At last, in the midst of his struggles, in the midst of his cries, we have seen that face transfigure and suddenly break into smiles of joy, and there has suddenly burst from his lips an ascription of praise. His face has changed its expression of mental agony for one of highest joy; his tears have given place to smiles, and his prayers have been exchanged for praises.

Then, further, we have seen in his external life the outward evidence of this inward change of heart.

We have seen a man of fierce, high temper, who was irritable and irascible, and who had no control over himself—we have seen that man mount to the throne of self-mastery until he could hold his temper like a tamed and curbed steed. We have seen a man who was licentious and dissolute until he became so degraded that he was the slave of his passions, until he had gone down to the very depths of degradation—we have beheld that man clothed and in his right mind; we have seen him take his crown from the dust and put it on his brow again, and we have seen him renewed and transformed, and have seen him henceforth live in the likeness of that Christ who has redeemed him.

Then we have stood by the side of the dying,

and we have keenly sympathized with them in their mental distress as they have confronted the awful hour which was but a few moments before them, and they have declared that they were unprepared for death. As we have seen their faith fortified by the promises, and have tried to direct them to Christ, we have joined with them in earnest longing for their salvation. We have seen mental agony depicted on their faces, we have seen the tears flood the face, and heard the cry of agony as it has gone up to God for mercy, and suddenly, as we have stood by their side, we have seen the face glow with a holy smile of victory, and they have declared that they have found pardon and peace by believing in Jesus Christ. And no longer was there fear of death, for now they were ready at any moment for the death angel to come, as they knew that they should only be ushered into the fadeless joys of heaven. We have lingered by them and witnessed their holy triumph as it has continued hour after hour until the last moment came, when they have told us, or attempted to tell us, of the glorious scenes that lay spread out before them.

Unscientific
to Reject this
Testimony.

There are hundreds in this congregation who can give you, with some variation, instances of this kind. Now we submit that it

is wholly unscientific to reject this mass of human testimony. We submit that this human testimony that would be taken in court upon any other possible subject must be received here. And there are millions to-day who are so certain of this truth that they would, if necessary, gladly lay down their lives for it. Their testimony must be accepted and be taken into account in settling this important question.

Christ must be received as the Divine Man. The manifestations of God in Christ Results. come to the soul and give it perfect satisfaction. Round about this nature the heart tendrils may twine, sure that they shall never be thrust away through all the endless ages. O, thou blessed Christ, my heart goes out to thee! "As the birds, singing and mounting, fly homeward to their nests," so rise and sing the aspirations of my nature and fly homeward to thee! Over against every outreach of the imagination, over against every longing of the human soul, over against every need of the faculties, Christ stands as a perfect supply, a satisfying portion. Dr. Guthrie has well said that earth and sea and sky have been ransacked for metaphors that will testify to the excellence of this Christ. He is the Rose of Sharon, he is the Lily of the Valley, he is the Bright and Morning

Star, he is the fairest among ten thousand and the one altogether lovely.

And now to summarize : Jesus Christ came in fulfillment of a system of prophecy which began
Summary. four thousand years before his birth. He laid claim to a divine nature, and he substantiated that claim by displays of supernatural power. He predicted his death and declared that he would rise again, which he did upon the third day. He was a sinless man and, therefore, a divine man. The outward circumstances of his life and the methods employed for the establishment of his kingdom force us, in explanation of his triumph over human thought and affection, to concede his divinity.

Lastly, millions have attested his teaching by personal experience, and bear grateful testimony that Jesus is the Son of God.

But Jesus is the very soul and center of the Christian system. Well has Dr. Phillips Brooks expressed this thought in his Bohlen lectures: "The idea of Jesus is the illumination and the inspiration of existence. Without it moral life becomes a barren expediency, and social life a hollow shell, and emotional life a meaningless excitement, and intellectual life an idle play of stupid drudgery.

Jesus Christ
 the Center of
 the Christian
 System.

Without it the world is a puzzle, and death a horror, and eternity a blank. More and more it shines the only hope of what without it is all darkness. More and more the wild, sad, frightened cries of men who believe nothing and the calm, earnest, patient prayers of men who believe so much that they long for perfect faith, seem to blend into the great appeal which Philip of Bethsaida made to Jesus at the Last Supper, 'Lord, show us the Father and it sufficeth us.' And more and more the only answer to that appeal seems to come from the same blessed lips that answered Philip, the lips of the mediator Jesus, who replies, 'Have I been so long with you and yet hast thou not known me? He that hath seen me hath seen the Father.' "

Jesus Christ is the central character and life of the whole Bible, and if you take him out of the book there is little or nothing left. The law finds its fulfillment in his teachings and in his character. The symbolic worship of the Jew is meaningless and empty without its fulfillment in him to whom it constantly points. The prophecies of the Old Testament are thoroughly visionary and empty in great part, for the greater part, indeed, unless he is recognized as their fulfillment.

The Central
Character of
the Book.

Law, symbolical worship, and prophecy unite their voices in calling for a Divine Man, and in the fullness of time he appears and satisfies all the predictions and all the foreshadowings that have preceded him. Now, take Christ out of this Bible, and you take the sun out of the morning. But with the divinity of Christ stands or falls the divinity of this book. And we rejoice that the divinity of Christ is being more and more conceded on the one hand by those who have opposed him, and on the other hand by those who have ignored him.

The author of the remarkable book that has been so widely read, *Ben Hur*, declares that it was through a conversation with a noted infidel he was first led to investigate the subject of Christ's divinity. And General Lew Wallace, this author, declares that that conversation so directed him to the investigation of the evidence for the divinity of Christ that he ceased not until he had faithfully examined all evidence that had been produced, and he rose from the study overwhelmingly convinced that Jesus Christ was nothing less than divine, and that henceforth he was determined, for his part, to concede the respect and affection which Christ as a divine being deserved.

Thus little by little he gains conquests, and

little by little this Man of Sorrows is coming to be enthroned as the King over human hearts. And O, how we long for that day ! He has carried the world's sorrows so long ; he has stood by empty cradles and has bowed with sympathy in desolate homes so long, and " ever on his burdened heart " has a weight of sorrow hung, until now it would seem the time had come when he should pass on and up to victory ; when those scarred feet should mount the steps of the throne, and when that crown of thorns should be taken from his bleeding forehead and the diadem which the ages concede to him shed its luster on his sacred brow.

And now our task is done ; poorly done. We have traversed the few arguments that we proposed to consider for the divinity of the book. Other arguments there are, many other arguments as weighty as those which we have considered, but we think we must feel that sufficient evidence has been put before us to compel us to concede that this Bible is a supernatural book. We find that it has withstood the fiercest opposition, the most destructive historical criticism, that it has been placed under the electric glare of the scientific thought of our time, and it has not suffered at all in its claims to inspiration.

We have seen that this book, composed of sixty-six pamphlets or smaller books, written by forty different authors, dwelling in different lands, and writing in diverse languages, at different times, through fifteen hundred years, yet presents a remarkable unity in statement of facts and in doctrinal teaching, besides disclosing a grand redemptive scheme; an unbroken plan gradually unfolded and marked from its beginning to its close with a consistent and progressive unity.

We find it has somehow been kept free from error in its narration of historical events, and though for ages certain of its statements have been apparently contradicted, in due time, by means of resurrected cities and monuments, or the discovery of the key to long undecipherable inscriptions, the absolute reliability of the book as a secular history has been triumphantly vindicated.

We find also that the book, while preserved from the introduction of any of the errors on scientific questions so prevalent in former ages, has in its story of creation anticipated by three thousand years the discoveries and demonstrated facts of a reliable and modern physical science.

In this book we find also a series of prophetic utterances, some of them requiring hundreds, some of them thousands of years for their completion,

yet in due time coming to a sure fulfillment, which is marked with surprising accuracy of detail.

Lastly, we find in the book a marvelous person, Jesus Christ, whose birth, life, sufferings and death are foretold centuries prior to his appearance at Bethlehem, and who lived a sinless life, and, emerging from poverty and obscurity at thirty years of age, publicly taught, wrought miracles, declared himself the Son of God, and, being betrayed and crucified, rose from the grave, and after forty days ascended into the heavens; and though his public ministry extended through only three years yet his teachings have revolutionized human thought, and his influence is the most considerable force in the civilization of our day.

Now we maintain that the only adequate explanation of these unique facts is the proposition that this book is a supernatural book—that this Bible is the word of God.

And this book which tells us so much of life—which tells us so much of life's duty here, is our one guiding star. It is, if This Book Our Only Guide. you please, the one divinely given torch placed in the hands of the human soul as we pass out along the corridors of time and attempt to penetrate the darkness of the future.


"Where shall I go? Tell me," said the dying

Hindu to the Brahman priest. "Where shall I go when I die?" "You shall inhabit a holy quadruped," replied the priest. "Then where shall I go?" "Then," said the priest, "you will inhabit the body of a singing-bird." "And then where shall I go?" still urged the dying man. "Then," said the priest, "you shall be the soul of a beautiful flower." "And," said the man, throwing up his arms in desperation, "tell me, where shall I go last of all?" The Brahman priest had no answer. And that Brahman priest, in his failure to answer that question, stands as a colossal figure representing the philosophies and religions of the ages. But, brother, this book tells us where we shall go last of all: even to God's bright, pure heaven above, where there is no sorrow and no more crying and no more death, for the former things have passed away.

Let us conclude all with the fitting words of that keen-visioned, great-souled, peerless orator, who seemed to speak as from the Mount of Transfiguration, and to whom "the blooming orchard was a burning censer, the sky was a gallery, and the clouds were pictures done in water-colors." In one of his addresses the eloquent Thomas Guard offered this tribute of affection:

"There is one book in your library surpassing

APPENDIX.

 PROPOS to the reconciliation of the anthropomorphic representations of God found in the Old Testament with the loftier spiritual conceptions in the New, the reader is referred to the Ingham Lectures, 1872, pp. 277-284.

Dr. Newhall well says :

“The last kind of discrepancy that we shall mention is that which necessarily arises from progress in revelation. It is the contrast between the sketch and the picture, between the seed and the tree, between the foundations and the temple. Revelation comes in successive stages adapted to advancing man. The wisdom of the divine Teacher commends itself to us in that it adapts its lessons to the capacity of the pupil. The patriarchal, Mosaic, prophetic, and Christian revelations are successive stages in the same great process, each intermediate step starting from those which precede and suggesting those that follow. The Psalms of David could never have been sung in a nation that had not been trained for centuries in the statutes of the Pentateuch ; the Epistle to

the Romans requires as its preface not only the Gospel according to the evangelists, but the gospel according to Abraham, Moses, and Isaiah. Revelation is to be judged by its own claim to be the word of God to *man*, not scattered utterances to diverse peoples in different ages. It is spoken to the race as one, in all nations, ages, and grades of progress; and this is the claim by which it is to be judged. It is not Jewish, Greek, or Roman, but human; it is cosmic in its aims and plans. Its utterances should therefore have a depth and breadth and weight such as to penetrate all lands and ages. It hastes not, and yet it rests not, until its message is complete. . . .

“There is much error in our day concerning the progress of religious ideas. The most advanced culture of our day may profitably sit at the feet of those far-off Syrian shepherds. The grand fundamental truths that lie at the foundation of all theology, the truths of the divine unity, spirituality, and supremacy, did not come to the world from the New Testament revelation, nor from Greek or Oriental philosophy; they are as clearly written on the oldest pages of the Hebrew Bible as anywhere in literature.

“It is significant and instructive that the fierce conflicts and triumphant victories of New Testament saints find adequate utterance only in Old Testament songs.

“Even the Saviour, at the midnight moment of his mysterious agony, gave vent to his soul in a line of an ancient psalm. Paul, as he finishes his survey of the resurrection, the distinctive doctrine of the New Testament, which lay at the core of every apostolic sermon, could close only in the triumphant strain of Isaiah: “Death shall be swallowed up in victory.” John, who had leaned on Jesus’s breast, and whose very soul was steeped in the essence of the New Testament revelations; this John of Tabor, and Gethsemane, and Calvary, when he would paint the final visions of the prophetic gospel, uses the brush and canvas and colors of Daniel and Ezekiel; nay, he leads us back to the very spot whence we started with Moses on this wondrous circuit of revelation, and leaves us at last under the branches of that same tree of life where stood Adam and Eve, to hear the first whispers of revelation. Is this a discrepancy between the New Testament and the old? Is it not rather a profound, world-wide, and age-long harmony?”

Especially would we commend to the thoughtful reader Mozley’s great work, *Ruling Ideas in Early Ages*, which treats of human sacrifices, wars of extermination, the famous act of Jael, etc. From Dr. Mozley’s tenth lecture, on “The End the Test of a Progressive Revelation,” we quote:

“To sum up the argument, I explained in a

former lecture that it was the peculiarity of the Jewish dispensation that it was both present and prospective in its design; that it worked for a future end, while it provided also for the existing wants of man.

“The system having thus a double aim, it is obvious that of these two objects that which is prior and takes the first place in the intention of the system is the *end*. In what did the dispensation actually result? In a perfect moral standard. Then we only argue upon ordinary rules of evidence when we say that that was the intention of the dispensation, and that that was the intention even while its morality was actually imperfect. The morality of the author of the dispensation is the true morality of the dispensation; the final morals are the true morals, the temporary are but scaffolding; the true morals are contained in the end and in the whole.

“Popular critics of the morality of the Old Testament apply the coarsest possible arguments to this subject. They think it enough to point to a rude penal law, to a barbarous custom, to an extirpating warfare, and it at once follows that this is the morality of the Bible; but this is to judge the sculptor from the broken fragments of stone. It was not the morality of the Bible unless it was the morality of the Bible as a whole, and the whole is tested by the end, and not by the beginning.

Scripture was progressive; it went from lower stage to higher, and as it rose from one stage to another it blotted out the commands of an inferior standard, and substituted the commands of a higher standard. This was the nature of the dispensation as being progressive; it was the essential operation of the Divine government as it acted in that period of the world. The dispensation, then, as a whole, did not command the extermination of the Canaanites, but a subordinate step did; and this step passed from use and sight as a higher was attained. The fact, though instructive as past history, became obsolete, and was left behind as a present lesson; and the dispensation in its own nature was represented by its end. . . .

“In assuming a God in the dispensation we assume a presiding mind and intention; and of that intention not the immediate fact, but the upshot of the dispensation is the test. We say the upshot is worth all the extraordinary and apparently lowering accommodation, the stooping process, and humiliation of the divine government. God allowed, during all those ages, rude men to think of Him as one of themselves, acting with the rudest and dimmest idea of justice. But He condescended at the moment, to prevail and conquer in the end. In entering into and accepting their confused ideas, He grappled with them. Through what a chaos of mistakes

did final light arise, and the true idea of justice make its way in the world ! And God tolerated the mistakes, and allowed His commands to go forth in that shape ; but the condescension was worth the result. It is the result alone which can explain those accommodations ; but the result does explain them and bring them out as successful Divine policy."

P. 165-

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